THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

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Ceux qui ne ſont pas inſtruits de nos obligations & de nos devoirs, regardeut nos exerciſes comme des amuſemens que nous nous procurons, & ſe font une idée riante de nos peines même & de nos travaux. MONTESQUIEU.

ORIGINAL CRITICISM.

A Compariſon of the Inſtitutions of Moſes with thoſe of the Hindoos, and other ancient Nations, &c. &c. By Joſeph Prieſtley, LL. D. F.R.S. 8vo. Pp. 428. Kennedy, Northumberland, America. Johnſon, London. 1799.

LITTLE as we are diſpoſed to ſpare ſchiſmatics of any deſcription; and much as we approved of the juſt ſeverity exerciſed ſome years ago on the author before us; it is with no ſmall pleaſure we behold ſectaries laying aſide the little *ſpicula* of waſpiſh controverſy and peeviſh oppoſition to the church, to wield the more manly quarterſtaff of argument againſt thoſe who deny the divine origin of our religion altogether. To confound a *philoſophical unbeliever*, or ſtrenuouſly to ſupport the purity of *the inſtitutions of Moſes*, are occupations in which Dr. Prieſtley will always find us ready to applaud him. It was not without ſome eagerneſs to commend, that we opened the volume now in our hands. We were curious alſo, to learn how the ſpontaneous exile employs his time, in the new region which he has choſen for his *country*, in preference to Great Britain.

The work might, with more propriety, have been ſtiled *an Epitome of the Inſtitutions of the Hindoos*; for the inſtitutions of Moſes are very ſeldom introduced: and as Biſhop Lowth obſerved to his antagoniſt Warburton, that *ſix pages* would contain all that he had ſaid of Moſes in his *divine legation*, ſo may Anti-Jacobin Critics ſay of Prieſtley's *Compariſon*. It is dedicated to the Duke of Grafton; a curious fact, for which the conſtant readers of our Review will be able to aſſign a very ſound UNITARIAN reaſon.

In his Preface the Doctor throws out a tub to the *balæna Britannica*; in other words, he gives us a broad hint that he has drawn up *Notes on all the Books of Scripture*, a work of conſiderable extent, "at the ſervice of my friends, and the public whenever it ſhall be called for." Equally ready to leap from the preſs, when ſummoned to appear, is "my *Church Hiſtory*" in five Volumes, 8vo. The author adds—"As before the riots in Birmingham I was engaged with ſome friends in *a new tranſlation of the Scriptures*, and had nearly finiſhed the part that I had undertaken, which was the *Hagiographa*,* and which was deſtroyed at that time, I ſhall here publiſh the plan," &c.

In ſuch a manner does the doctor ſwell his work with matter not neceſſarily connected with the ſubject in debate. The *plan*, which we ſhall not ſtay to diſcuſs, and the whole of Section XXII, extracted from *Buxtorfs Synagoga Judaica* and *Leo de Modena*, might in our opinion have been ſpared.

We haſten to the work itſelf. M. Langles, the French tranſlator of the Hindoo *Hitopades*, having impudently maintained, that the five Books of Moſes are copied from Egyptian works, which were derived originally from India, Dr. P. enters the liſts in oppoſition to this haſty opinion. The argument is, of courſe, greatly in his favour; but he fluctuates in no ſmall degree, as to the antiquity of the Hindoo inſtitutes, which we have never found reaſon to imagine were more ancient than thoſe of Moſes. No truſt can be repoſed on the calculations of the Hindoos themſelves; we muſt rely upon internal evidence alone. If they have written teſtimony of Paradiſe, the tree of immortality, the ſerpent, and a being which counteracted the miſchiefs of the ſerpent; if they read that the firſt man was called *Adam*, and the firſt woman Manan-*iva*; if they have unequivocal accounts of an univerſal deluge which deſtroyed all mankind except eight perſons; if they have upon record the intoxication of the Patriarch thus preſerved, if they ſtile his ſons *Sherma*, *Charma*, and *Jyapeti*, and ſay, that he curſed Charma ſaying, Thou ſhalt be the ſervant of ſervants; if, moreover, they appear to be acquainted with the principal circumſtances of the Hiſtory of Iſhmael, and the ſacrifice of Iſaac; we are perſuaded that theſe facts muſt have been communicated to them by the Books of Moſes. To the ſame ſource they undoubtedly owe their knowledge of Brahma (or Abraham) and his wife *Saravadi*, that is, Sarah the *lady*, or *princeſs*. From the ſame fountain of intelligence they muſt have learned, that the world was created by God *out of nothing*; for none but an inſpired writer could have communicated ſuch a fact; and man could not have invented it, becauſe it is contrary to his experience. But Moſes had expreſsly ſaid that all was originally *void*, תהו ובהו. Again, he had aſſerted that the Spirit

* Pſalms, Proverbs, Job, Daniel, Eſdras, Chronicles, Canticles. Ruth, Lamentations, Eccleſiaſtes, and Eſther.

of

of God, to uſe the ſtrong expreſſion of Milton (who was well-ſkilled in Hebrew, and often draws his expreſſions from the original text with peculiar propriety and force) *ſat brooding* upon the face of the waters, in order to produce the world. Hence, therefore, the Hindoos derive their notion of the waters being firſt created with a thought, of a productive ſeed placed in them, of a Divine power ſitting inactive upon it a whole year, of the ſeed becoming an egg, of the egg dividing, and of its two diviſions becoming the heavens above and the earth beneath. If the Chingalas of Ceylon worſhip *a tree*, in the form of which they believe their God to have been once manifeſted, it is eaſy to trace that circumſtance to *the buſh* of Horeb. In their moſt ſolemn worſhip we are informed that the Hindoos uſe lamps with *ſeven branches*, a cuſtom manifeſtly Hebrew. They ſubſtitute *clarified butter* alſo, wherever the Hebrew ritual required *oil*; and their reverence for the *bramin* is manifeſtly the reſpect of the Roman for his *augur*, and of the Jew for his *prophet*. They muſt have derived from writings, poſterior to thoſe of Moſes, their ideas of *predeſtination*, and their notion that a comet will one day involve all things in fire, and reduce the world to aſhes. So far, indeed, are we from being of opinion, that the ſacred books of the Hindoo "are probably as old as thoſe of Moſes," that we think the Doctor's own documents eſtabliſh, beyond doubt, the greater antiquity of Moſes.

The Doctor thinks it neceſſary, for the honour of Moſes, to maintain, that "every ſyſtem of Heatheniſm, ancient or modern, was formed on principles fundamentally different from thoſe of the Hebrew ſcriptures." Again, when comparing the religion of the Hebrews with that of the Heathen nations, he affirms, that "no two things, which had the ſame object, could be more *unlike*, the one being a perfect contraſt to the other." We are far from agreeing with the Doctor in theſe opinions. We look upon Moſes, not as the promulger of a new religion, but as the reſtorer of the primitive religion to its original purity. He is not an aboliſher of cuſtoms and ceremonies, but a reformer who purges the church of Iſrael of its errors only. If Dr. P. will compare the accounts given by Herodotus of the ſacred veſtments of the Egyptian Prieſthood, he will find that they were retained in the Hebrew tabernacle after the exodus. The Doctor has himſelf informed us, upon the authority of Pietro delle Valle, that in the worſhip of the Hindoos lights are ſet up in their temples, drums and pipes are ſounded, proceſſions are made, and a prieſt dances almoſt naked, being covered only about the loins with a ſmall piece of linen, and having a drawn ſword in his hand. "Can any perſon," adds the Doctor, "think this kind of worſhip comparable to the decent and ſolemn worſhip of the Hebrew temple?" And can a tranſlator of the Hagiographa, a writer of notes on *all the books* of Scripture, be ignorant of that fine paſſage of Iſaiah xxiv. 15, *glorify ye the Lord with* LIGHTS, באורים? Can he be ignorant, that when the ark was brought up to the houſe of God, it was conveyed with *timbrels and cornets*, or, in other words, with *drums and pipes*;

and that David *danced* before it, *girded with a linen ephod*, i. e. almoſt naked? What ſaid the daughter of Saul to him? "How glorious was the King of Iſrael to-day, who *uncovered himſelf* in the eyes of the handmaids of his ſervants, as one of the vain fellows *ſhameleſsly uncovereth himſelf!*" Again, has the Doctor forgot that paſſage of the Hagiographa, in the penultimate pſalm, which requires the children of Zion, while they praiſe God in the *dance*, to have a *two-edged ſword* in their hand? Verily, Doctor, the ſervice of the temple was not ſo ſimilar to the ſervice of the meeting-houſe, as p. 161 would lead the unwary to believe. The obſervances of the Hindoos are here perfectly Hebrew.

The Doctor obſerves, that "auſterities of no kind were preſcribed in the Books of Moſes. The Hebrews had only one preſcribed day of faſting in the whole year, and that not attended with any particular auſterity." But did they faſt on no other occaſions? Is it not manifeſt that they brought out of Egypt ſo many of the religious auſterities, eſpecially *faſtings*, with which Herodotus informs us that country abounded, that the burden of more would have been intolerable? We are indeed perſuaded, that the multitudinous occaſions on which the Hebrews and other oriental nations were accuſtomed to wallow in ſackcloth and aſhes, produced that ſingular reſpect for the aſhes of cow-dung, which is found among the Hindoos. It muſt be underſtood, that in the eaſt there has been in all ages an irremediable ſcarcity of fuel. Hence the inhabitants of thoſe countries are compelled to collect the dung of cattle, and to dry it for the uſe of the hearth and oven. See a proof of the practice in Ezek. iv. 15. The perſon therefore who faſted in aſhes, uſed of neceſſity aſhes of cow-dung. If then we are told that in the Hindoo ritual ſuch aſhes are "thought to be of a holy nature," we can readily account for that reverence with which the Hindoo ſprinkles them on his forehead, ſhoulders, and breaſt. The Hebrew and Egyptian, whom he imitates, were accuſtomed to do the ſame. Nor can we draw a more lively picture of the faſting Hebrew, than we here find in the Hindoo; who, taking aſhes in both hands, directs his thoughts to God, and beſmears his head with them; and, as he waſhes, ſings a hymn of praiſe.

Among the *licentious* rites of the Hindoos, the Doctor claſſes what he ſtiles the *laſcivious* dancing of Hindoo girls. He quotes a paſſage from Captain Campbell, in which that officer laments, that in all ceremonies and on all great occaſions, even in their *religious worſhip*, theſe make a part of the entertainment. "The altars of their gods," ſays he, "and the purity of their rites, are alike polluted by the introduction of dancing girls." It is to be lamented, that men who travel cannot diveſt themſelves of that prepoſſeſſion in favour of European cuſtom, which occaſions them to view the uſages of other countries with contempt, and to deſcribe them as indecent and ridiculous. We know of but one modern author, who has been liberal enough to ſpeak of the dance of the Egyptian girls at the riſing of the Nile, of which he was an eye-witneſs, in terms of juſtice. Chriſtians,

and

and eſpecially the more rigid and puritanical part of them, are very prone to conclude, that all nations but themſelves are defective in their modes of worſhip, and *thank the gods amiſs.* If, however, Dr. P. looks upon the cuſtom here deſcribed as licentious, how can he acquit the daughters of Iſrael of impropriety, who are frequently repreſented as dancing in the ſame lively and enthuſiaſtic manner, while praiſe is ſung to Jehovah? An inſtance may be ſeen in Exod. xv. 20. The cuſtom condemned is in fact of very great antiquity, and has been ſanctioned by the conſtant uſage of God's peculiar people. At one of their public feſtivals, Dr. P. upon the authority of M. Sonnerat, repreſents the Hindoo congregation, of which the dancing girls formed always a part, as repairing to ſome ſacred ſpot "to the ſound of muſical inſtruments, their heads crowned with flowers," ſome of them bearing lances, ſabres, and ſtandards. Is not the author aware of the ſingular reſemblance here manifeſted to Judith xv. 13? When they are ſaid to faſt, to make vows, to lie on the ground, and walk over burning coals; does the tranſlator of the Hagiographa forget that paſſage of Ps. lxvi "thou laidſt affliction *upon our loins*; *we went through fire*, and through water; I will pay thee *my vows?*" Again, when he deſcribes the Siberians as performing their religious rites in the open air, on eminences, or the banks of rivers, by night in general; is he ignorant that in all theſe reſpects they perfectly correſpond with the Hebrews? Has he never read of *the fields of offerings* upon the mountains of Gilboa?* Or, to appeal to his Hagiographa, knows he not ſuch a paſſage as, "Bleſs ye God in the *congregation*, from the *fountain* of Iſrael?"† and has he no rememberance of thoſe "ſervants of the Lord, which *by night* ſtand in the houſe of the Lord," and lift up their hands in the ſanctuary? ‡

"The Hindoos, from about the time of Moſes, (ſays Dr. P.) could calculate eclipſes, and had attained the rudiments of other branches of knowledge; while the Iſraelites were not diſtinguiſhed for knowledge of any kind." P. 242. To this opinion, which the Doctor ſeveral times repeats, we cannot readily ſubſcribe. If Moſes himſelf was "learned in all the wiſdom of the Egyptians," it is not eaſy to conceive that he led out of bondage a people who had no knowledge; or that he kept them in ignorance, if he found them unſkilled. There is an inſtance recorded, in which we think the ſuperior aſtronomical ſkill, of the legiſlator at leaſt, is plainly to be diſcerned. In Egypt, from whence they had departed, the year began with the month *Thoth*, about the time of the riſing of the Nile. Knowledge of this mode of reckoning is eaſily to be traced through the ſacred books; and is particularly manifeſt, when Moſes ſtiles the feaſt of taber-

* 11 Sam. i. 21. † Ps. lxviii. 26. ‡ Ps. cxxxiv. 1, 2.

nacles "the feaſt which is *in the year's end.*"* Yet were the Hebrews, after the Exodus, by one of the ſtricteſt injunctions of their leader, taught to commence their year at the vernal equinox. If we find no other traces of aſtronomical knowledge in the writings of Moſes, it is nevertheleſs to be preſumed that the ſcience which the Hindoos derived from the Egyptians, was not conveyed to them ſo early as the time of Moſes. The names and figures of the ſigns of the Zodiac, and the diviſion of them into thirty degrees each, if communicated to the Hindoos by the Egyptians, muſt have been invented by the latter after the departure of Moſes; eſpecially if he is to be conſidered as the author of the book of Job. For, notwithſtanding what has been advanced by that profound and infallible Doctor in divinity and incomparable legiſlator-general, Tom Paine, the conſtellations of Job are not the conſtellations of Greece and Egypt. But at whatever time, and from whatever quarter, the Hindoos became ſkilled in aſtronomy, we cannot but admire, to find them dividing their time into *weeks*; to find them ſenſible that a month here is equal to a day and a night in the moon, and that a year is but a day and a night to the inhabitants of the north pole. We know not that the Hebrews had attained to ſo much perfection in ſcience; but from the Hebrews the Hindoos muſt certainly have derived the notion, that "a thouſand years is a day of Brahma."

From the Hebrews we alſo think that the Hindoos drew their contempt of the ſwine, their cuſtom of keeping up a man's family by giving his widow in marriage to his brother, their ceremony of bathing in rivers to waſh away ſin and purify the ſoul, their notion of fire having no power over the ſage of perfect veracity, and their uſage of giving honey and butter to infants, for which ſee Iſaiah vii. 15. From the ſame quarter came their notion of the angel Jaſhter; which is perfectly ſimilar to the Egyptian opinion of the archangel Michael, that he is the cauſe of the overflowings of the Nile. The retiring of the dæmon towards the *North*, in P. 236, is a ſtrong proof from whence the Hindoos became acquainted with dæmons. The prophet Iſaiah has repreſented Lucifer as taking the ſame ſtation.

We have been ſometimes ſurpriſed at an apparent deficiency of recollection in Dr. P. with reſpect to matters of which we cannot ſuppoſe him to be ignorant. Thus, he tells his reader, "there is not in all their hiſtory, one example of a Hebrew Prieſt attaining much wealth or political influence." Surely no prieſt could be endowed with greater political influence than Aaron. Again, ſpeaking of ſacrifice, "it expreſſed," ſays the Doctor, "their acknowledgment that they received all from God, by giving back to him ſome part of it." And was this all? Did not ſacrifice aſſume a more ſtriking

* Exod. xxiii. 16.

ſignification,

ſignification, when the hand of Abraham was arreſted by the angel?

To prove the ſuperior purity of the inſtitutes of Moſes, the Doctor has, very injudiciouſly, thought proper to withdraw the veil entirely from the indecent inſtitutes of the Hindoos. His work, therefore, abounds with paſſages, which are rendered extremely diſguſting by their filthineſs and obſcenity. An execrable quotation of this kind occurs in P. 133. Other inſtances may be ſeen in pages 200—219—239, and 263. The latter is abominable. The whole of ſection xviii. is of the ſame complexion. The penance called *Santapand*, which the Doctor ſo wittily propoſes to faſten on his antagoniſt M. Langles, in P. 210, is pre-eminently naſty. We were truly happy to find, in P. 229, that M. Langles had not thought proper to tranſlate certain paſſages of the *Hitopades*, on account of their groſſineſs; for we felt ourſelves ſatisfied, that, however deteſtable they might be, they would have been republiſhed at full length by Dr. P. His modeſty never checks him but once; when he reports of the Gentoo laws, "of women they ſay ſomething ſo groſs, that I cannot copy it." Foh! Doctor, it is fulſome. Away to the apothecary's for an ounce of civet, to ſweeten thy imagination. The inſtitutions of Moſes required no ſuch foil as this, to ſet off their purity.

As we cannot excuſe the author for his obſcenity, ſo neither can we overlook paſſages of his work which are irreverend and unſcriptural. When it is conſidered, that not only the church of Rome, but the church of England, and a very great majority of Diſſenters of every deſcription, acknowledge the doctrine of the Trinity as founded in holy writ, we cannot but eſteem it an unpardonable inſult in Dr. P. to ſtile Vichnou *the ſecond perſon in the Hindoo Trinity*, P. 56. Again, in P. 58, while ſpeaking of the indecent repreſentation made by the Hindoos of the creative power, the Doctor has mentioned ſo lightly, and in conjunction with ſuperſtitions ſo obſcene, *the third perſon of the Trinity*, that our abhorrence was excited as we read. He proceeds to intimate that God produced all things in the beginning by *a mere word of command*; *without dividing himſelf into three, or any number of parts*, for the purpoſe of *creating* or *governing* the world. Such a ſyſtem he thinks far *more ſimple* than that of the Hindoos, ſince it exhibits *one great object* only of our regard, and not *a multiplicity* of them, in which the idea of the ſublime is loſt by the *diviſion*. To thoſe who differ from the Doctor in theſe ſentiments, he imputes *leſs exalted ideas*, and concludes with an illiberal and ungrammatical ſneer, that "they are little minds *who* reaſon like theſe Bramins." When, however, we critics read in the inſtitutes of Menu, of "an incomprehenſible power, who having created the univerſe, was again abſorbed in the Supreme ſpirit," we cannot but eſteem the Hindoos more accurate divines than Doctor Prieſtley. If the Hindoos acknowledge one ſupreme Being, from whom all power is derived; but ſuppoſe that the immediate government of the world is

placed by him in other hands; does not this notion perfectly correspond with our Saviour's declaration, "all power is given unto me in heaven and in earth?" Let Dr. P. irreverently talk of the preaching of *a carpenter* and fishermen; let him artfully speak of such *men* as Noah, Abraham, Moses, and *Jesus*; and thus, hiding himself in the armour of Joshua, pitifully assert the mere manhood of Christ: we shall ever be at hand to expose his wiles, and detect his fallacies. It was lucky for him, that he was born an Englishman. "In Greece as well as Rome," he has told us, that "any contempt expressed for the public religion was deemed unpardonable, as appeared in the case of Alcibiades." P. 88. Of the Hindoos he has also related, that "they consider all those who blaspheme *the divinity*, as monsters to be avoided with the utmost care." P. 90.

In the same manner in which he palms upon his readers his inveterate Socinian notions, does this never to-be-converted Doctor obtrude upon them his political errors also. Possessed of a happy talent of introducing extraneous matter, he seems to think nothing out of season, which can by any means be forced into his dissertation. In his preface, he trumpets forth the praises of the French revolution, with a pertinacity of opinion worthy of the most drivelling dotage. "Notwithstanding all the evil," says he, "that has taken place (which has chiefly been owing to a most impolitic, and I will add, *wicked and unprincipled coalition* of other powers to dictate to and oppress that country) I still trust that the consequence of that revolution will be *great and happy*, and that the final issue of the present disturbed state of the world will be that glorious and most desirable state of things, which is the subject of so many prophecies." We pant for a sight of the Doctor's *notes on all the Scriptures!* and particularly on these interesting prophecies, which were made for the French revolution. The Doctor, it seems, is of opinion that the world, "whether it had a beginning" (is there any doubt of it?) "or was, like its author from all eternity, is for ever progressive, continually advancing from imperfect to perfect." It may be so: but how is the French revolution to assist in producing such consequences? Can this boasted perfectibility arise from the abolition of religion? Says not Cicero, in a passage quoted by the Doctor (P. 286), "this will be attended with the greatest confusion in the business of life: nay I do not know but that, with the loss of religion, the foundation of all confidence of men in society, and even of justice, the most important of the virtues, will be taken away?"

In page 113, the Doctor acquaints us that "the greatest stress imaginable is by the Hindoos laid on *the difference of rank* in society, and in their opinion nothing can be of more consequence." As we have been surprized at their wisdom on many other occasions, so we cannot help applauding their discernment here. But what says Dr. P?

"All men, it cannot be denied, *are born equal*; and reason requires, that

that *no diſtinctions* be made after birth, beſides ſuch as the good of the whole community makes neceſſary. It is, no doubt, *the beſt upon the whole, that the ſon ſhould inherit the father's eſtate*, becauſe it is a powerful motive to induſtry; and moſt nations have allowed peculiar privileges to certain claſſes of their citizens, in order to prevent dangerous contentions, and becauſe it was thought that, educated as they neceſſarily would be, they would be better qualified to ſerve their country in certain reſpects. *On this account* there have been families of NOBLES in moſt of the countries of Europe. But this had been found by experience to have been *carried too far*, that is, farther than the common good required. *Such privileges are now generally regarded with jealouſy and diſlike.* They have not been adopted in this country (America), they are now diſcarded in France, and in other countries of Europe."

The Doctor preſently adds—

"In the Eaſt, in general, there are no *hereditary honours or employments*, except in that of the reigning family, and, in ſome, that of the prieſthood, becauſe it was thought that a peculiar degree of ſanctity (the idea of which was *by ſome means or other* attached to a particular family) made them more reverenced. But the Hindoos have not only hereditary princes and prieſts, but every ſeparate employment is confined to certain tribes or families, and the moſt *unneceſſary and unjuſt diſtinctions* are made with reſpect to them."

We forbear to animadvert upon theſe paſſages, as our readers are no doubt already ſatiated with the performance before them. Its concluſion, however, we cannot help obſerving, is worthy of the Doctor's years.

Having finiſhed his compariſon of the inſtitutions of Moſes with thoſe of the Hindoos, the Doctor next indulges us with his *Remarks on Mr Dupuis Origin of all Religions*; a work which is juſtly ſtiled "the moſt extraordinary production of the preſent, or of any preceding age, and the *ne plus ultra* of infidelity." This daring writer has maintained, that the five Books of Moſes are a mere *Arabian tale*, and that no ſuch perſons as Jacob and his twelve ſons, or Chriſt and his twelve Apoſtles, ever exiſted, both being perſonifications of the ſun and the twelve ſigns of the Zodiac. He has farther aſſerted, that there neither is, nor can be, any ſuch thing as *revealed religion*; and he conſiders all accounts of ſupernatural interpoſition (to uſe the Doctor's own words) as abſolutely incredible. The *Apocalypſe* furniſhes him with a large field for the diſplay of his ſingular notions, and while he gravely condemns both Boſſuet and Sir Iſaac Newton, as having failed in their interpretation of it, he ventures to pronounce it a *Phrygian work*. All theſe ridiculous opinions, the Doctor has combated with conſiderable pleaſantry, eſpecially when he obſerves, that if the patriarchs were the twelve ſigns of the Zodiac, then muſt Moſes have held that his great grand-father Levi, was not a man, but a conſtellation of ſtars.

But while we heartily approve of the manner in which the abſurd notions of Dupuis are held up to contempt, we lament that a few

Prieſtleian

Prieſtleian opinions make their appearance here and there, which betray ſomewhat of that *philoſophical* ſpirit, which occaſions certain perſons to *pride themſelves in departing from the ſentiments and practices of the vulgar, whom they treat with undeſerved contempt.* The Doctor, for inſtance, believes with M. Dupuis, that the hiſtory of *the Fall of Man* is an *allegory*, an *uncertain tradition*, an *hypotheſis*, p. 326. Another hypotheſis is the miraculous conception of Jeſus, which, though ſupported by the authorities of St. Mathew and St. Luke, is *not*, in Doctor P's opinion, *entitled to any credit.* A *third* notion of the ſame kind is, that there is no reference to a "diviſion among the angels," to be found in the ſcriptures, except in the ſecond epiſtle of Peter, and that of Jude. A *fourth* is, that there is no devil: a *fifth*, no dæmoniacal poſſeſſions.

When we meet with ſuch ſtrange opinions, we unavoidably recur to that paſſage of page 331, "how many ſincere Chriſtians are there in Catholic, and even Proteſtant countries, *who have never read their Bibles through*:" and though the Doctor may have tranſlated the Hagiographa, we cannot but conclude that he has read the whole maſs of ſcripture, either ſuperficially or not at all, or that his memory is become paralytic. This we ſay, with reference to the "diviſion among the angels" in particular, which the Doctor maintains is partly founded on a *wrong* interpretation of St. Peter; after which he thus boldly proceeds, "that there is ſuch a perſon as *the Devil* is no part of my faith, nor that of many other Chriſtians, nor am I ſure that it was the belief of *any of the Chriſtian writers*," p. 342. Why then is the Doctor angry with M. Dupuis for his attack on *the Apocalypſe*, the work of a *Chriſtian* writer, which expreſsly ſpeaks of *that old ſerpent, called the Devil, and Satan?* We diſdain to produce other authorities, and content ourſelves with obſerving, in the Doctor's own words, "one would think that a perſon who wrote in this manner could never have read the New Teſtament," p. 345 It will, however, be matter of ſmall ſurpriſe to the Doctor's readers, that, having already diſmiſſed two perſons of the Trinity from his creed, he ſhould at length wiſh to baniſh the devil alſo, and his whole train of dæmons. "Neither do I believe," ſays he, "the doctrine of dæmoniacal poſſeſſions, *whether it was believed by the ſacred writers or not.*" Surely this is the very ſin which our Lord reproved in Nicodemus. That diſciple acknowledged Jeſus to be *a teacher come from God*, and yet thought himſelf at liberty to cavil and ſay, *how can theſe things be? how can a man be born when he is old?* Our Lord's argument tends to convince him that a divine inſtructor can preach only truth, that he *ſpeaks* only *what he knows*, and *teſtifies* what *he has ſeen*; and that therefore his witneſs ought to be received, though his words may be incomprehenſible. "Yet," ſays Dr. P. "I believe not in the doctrine of dæmoniacal poſſeſſions, *whether it was believed by the ſacred writers or not*, &c. They might *not be competent judges*," &c. p. 342.

With reſpect to the *miraculous conception* of Jeſus, which the Doctor boldly pronounces, in the face of two Evangeliſts who have recorded

recorded it, to be "not entitled to any credit," we ſhall confront him with an argument of his own, which, having two edges, is calculated to wound the author as ſeverely as his antagoniſt. "There is," ſays he, "all the evidence that is ever required in ſimilar caſes, and much ſtronger than in any other caſe of the kind, that the *four goſpels*, and the other books of the New Teſtament, were written by the perſons to whom they are uſually aſcribed, and conſequently *while the tranſactions recorded in them were recent*; ſo that *the perſons into whoſe hands they immediately came, were judges of the truth of the accounts.* And theſe books, having been by them tranſmitted to us as genuine and *true* hiſtories, we have their teſtimony in addition to that of the writers, to *the authenticity of the goſpel hiſtory.*" p. 358. Strangely at variance with himſelf muſt that writer be who can hold ſuch ſentiments, and doubt of the miraculous conception, and of the divinity of his Lord. "Into ſuch abſurdities and contradictions, will ſtrong prepoſſeſſions betray men." p. 361. It is not improbable, that the Doctor found it impoſſible to get rid of the divinity of Chriſt, without denying his miraculous conception.

M. Dupuis repreſents Jeſus as the proper object of worſhip to all Chriſtians: Dr Prieſtley ſays "the New Teſtament repreſents him in *no other light* than that of a great prophet." p. 343. Here both writers are in error: truth lies between them; but we conceive it to be farther remote from Prieſtley than Dupuis. The Doctor is more accurate, when he aſſerts that the Evangeliſts ſay nothing *of the ſeaſon of the year* in which Chriſt was born. Had he been acquainted with the arguments of Mr. Mede on that head, he might have encountered his blundering aſtrological adverſary with very great advantage, and muſt ſpeedily have defeated him, with his "horoſcope of the God of Day, born in the winter ſolſtice at midnight, on the 25th of December, the day on which the ancient marbles fix the birth of the inviſible ſun." p. 353.

The Doctor cloſes his volume with *an addreſs to the Jews.* Here he endeavours to convince the "deſcendants of Abraham, Iſaac, and Jacob," that their deliverance is at hand: "but when I ſay *at hand*, I do not mean this year or the next, or the next twenty or thirty years." *Leſs than half a century*, the Doctor calculates, will finiſh the buſineſs, p. 402. In the mean time the European monarchies, which have always been ten, or *ſufficiently near* to that number to ſatisfy Dr. P. that they are the *ten* toes of Daniel's image, are to fall all at the ſame time. France, according to the Doctor, (p. 408) is already fallen; and "whenever we ſee any of theſe monarchies deſtroyed, we may conclude that the fall of the reſt will ſoon follow: the ſame train of cauſes and events, which in the hands of Providence were the means of overturning the firſt, *will continue to operate till the deſtruction be univerſal.*" p. 399. And though many monarchies are not yet actually fallen, the Doctor flatters himſelf that, through "the increaſing prevalence of republican ſentiments," they are "ſhaken to their very centers." "There are in them all," ſays he "ſo many internal

cauſes

cauſes of diſſolution, eſpecially their enormous *debts* and *taxes*, (alas for Great Britain!) and thoſe continually accumulating, that even peace cannot be expected to ſave them, any more than it did France." p. 409. The reign of the Meſſiah, the Doctor is quite certain, is to commence on the fall of the Papal power, accompanied, *as it will be*, with that of all the monarchies of Europe, p. 401. The overthrow of the Turks is, in his eſtimation, an event which will immediately precede the reſtoration of the Jews; a ſevere philippic is therefore pronounced upon the Turkiſh empire, (p. 410.) its deſtruction is deemed *deſirable*, and in the warmth of his zeal the Doctor *earneſtly prays for its diſſolution*. Such is the Chriſtian charity of Unitarian diſſenters. The Doctor concludes with ſubſcribing himſelf *their brother in the ſole worſhip* of the God of their Fathers. We wiſh them joy of ſuch a brother; and we are ſorry to obſerve, that a man who thus hates his enemy, and thus rejects the cleareſt truths of his religion, is indeed, in our opinion, not only *almoſt*, but *altogether*, a Jew.

Pye's *Alfred*; *an Epic Poem.*

(*Concluded from* P. 347, Vol. IX.)

WE left Alfred at the cloſe of the third Book liſtening, enraptured, to the prophetic ſtrains of the Druid. He is now interrupted by the arrival of Arribert, a Saxon, with the welcome intelligence that the Earl of Devonſhire had defeated Hubba, the leader of a new Daniſh armament from the Weſt. The action is admirably told. The Earl, it appears, was ſhut up in Kenwith, and the beſiegers regarded him as a certain prey.

" The exulting Danes, by fancied victory crown'd,
With bitter taunts their prey devoted wound.
' Periſh by want, or fall beneath our ſwords,
' Or kneel,' they cry, ' ſubmiſſive, to your lords.'
Silent, and ſad, we ſtand.—Our gallant chief
Heaves the deep groan of mingled rage and grief;
Points to the ſcene of ruin, ſtretch'd afar,
Adds not a word, but gives the ſign for war.
Not with more fury down the rock's ſteep ſide,
Rolls the wide cataract its thundering tide,
Than Devon's hardy ſons reſiſtleſs pour'd
War's fiery torrent on the barbarous horde."

The conſequence of this victory was the capture of the enemy's magic ſtandard; which is thus deſcribed.

" And that famed ſtandard which the accurſed loom
Of hags malignant wove in midnight gloom,
The ſable raven, weiard art imbues
With drops diſtill'd from Hell's unwholeſome dews,
Which often o'er the enthuſiaſt troops had hung,
And, 'mid the foe, infernal horror flung;

For,

For, in the magic folds, terrific glare
Pale Fear, and ſhameful Flight, and black Deſpair;
Torn, and defaced, amid the victor bands,
A monument of reſcued freedom ſtands."

Thoſe of our readers who recollect the Tres imbris torti radios, &c. of Virgil, will readily agree with us, that if Mr. Pye had that paſſage in his thought, he has made a noble uſe of it. We ſuppoſe he has ſome authority for the manner in which he ſpells the word *weird.*

Alfred returns to Athelney, which he quits for the laſt time, with his faithful followers, and repairs under ſhelter of the night to Kenwith. Here occurs one of thoſe couplets, which we have already noticed, as evincing a culpable degree of negligence, *culpable,* becauſe ſo eaſy to be avoided.

"When with meridian *force,* the orb of day
"*Hung* high in heaven's blue vault his ſultry ray.

From Kenwith the combined forces proceed to Selwood Foreſt. Here Alfred pitches his camp, and erects his ſtandard. The effect of this is beautifully deſcribed.

"———————— 'Mid Selwood's ſhade,
Flow'd Alfred's banner to the wind diſplay'd.
Not in the midnight ſtorm (no ſtarry ray
To guide his veſſel through the watery way,)
Feels the chill'd mariner more keen delight,
When the bright Pharos blazes to the ſight,
Than Albion's ſons now feel, to view on high,
This loadſtar ſhine, of peace and victory."

We have now a pretty and pictureſque enumeration of the various multitudes that flocked from every part of the country to join their long-loſt monarch; this is cloſed by a judicious, and well-timed reflection, on the fate of young Donald.

"Yet mid the ſquadrons ſpreading o'er the plain,
Looking for Caledonia's ſons in vain,
In mournful tint pourtray'd, his (Alfred's) fancy draws,
Blooming in youth, and warm in Virtue's cauſe,
The brave and generous Donald's hapleſs doom,
His warlike fire quench'd in a watery tomb;
From his full eye the tears of ſorrow ſtart,
And ſighs of ſever'd friendſhip ſwell his heart."

Affected, apparently, by the generous attachment of the people to Alfred in his diſtreſs, the poet interrupts his narrative for the ſake of introducing ſome obſervations on the "uſes of adverſity." To ſay, that they are pertinent, is little: they are ſtriking, energetic, and poetical in the higheſt degree. We would willingly tranſcribe the whole; but our limits will only admit of a partial extract.

"True

" True Friendſhip thrives in war's unkindly ſoil,
Nurtur'd by mutual cares, and mutual toil.
Stern Independence there,—too proud to ſtand,
Obſequious bowing, 'mid the courtier band—
Flames in the forward of the embattled field,
His bleeding breaſt his honour'd ſovereign's ſhield.
And modeſt Diffidence, whoſe dazzled eye
Shrinks from the glance of ſceptre'd majeſty,
On the refulgent glare of mail-clad foes
The eagle look of bold defiance throws;
Preſſes before him in the battle's ſtrife,
And ranſoms, with his own, his monarch's life.
Then, while to union common dangers draw,
Loſt in the ſoldier's love, the ſubject's awe,
O'er the reſpect that true allegiance feels,
The kindlier hue of warm affection ſteals,
And as their tints the ſocial paſſions blend,
The ſword that ſerves the prince, protects the friend."

A council is now held, in which Alfred forms the celebrated reſolution of exploring the Daniſh camp. The claſſical reader will immediately perceive that Mr. Pye had the ſecond book of Paradiſe Loſt before him. To ſay the truth, he could not have found a better model; and we are not diſpleaſed to ſee the treaſures of our great Poet ſo judiciouſly applied. The following, however, is Mr. Pye's own; it will ſhew, that whatever may be his motives for borrowing, poverty of conception, or infelicity of expreſſion, is not amongſt the number. With the exception of a ſingle word, it is eminently beautiful.

" Now, unmoleſted by the ſcouts, he paſs'd,
For o'er the bard a ſacred ſhield is caſt,
Graced, and revered, even by the fierceſt throng,
In conſcious ſafety moves the man of ſong.
By waſted fields and ruin'd farms he hies,
Till, full in ſight, the Daniſh tents ariſe;
There, fearleſs mingling with the hoſtile train,
He pours ſweet Melody's enchanting ſtrain;
Entranced, around the liſtening Pagans ſtand,
And tranſient rapture ſoothes the ſavage band,
While, with attentive look, amid his foes
A ſoldier's eye the royal minſtrel throws,
Surveys the trenches' depth, the turf-raiſed bar,
And, as he warbles, meditates the war.
" Amid the banquet's glee proud Guthrum heard
The ſtrain melodious of the ſcepter'd bard.
Summon'd to grace the royal tent he ſtands,
And ſweeps the thrilling ſtrings with ſkilful hands.
His ardent mind, as ſtruggling paſſions fire,
Indignant thus to proſtitute his lyre,
He pour'd ſuch fervid energy of ſong,
As rouſed the fierceneſs of the boiſterous throng:

For

For fancied fights the *tipsy* rout prepare,
And graſp imagined arms, and beat the empty air.
Till, as the fumes of foul debauch ariſe,
With limbs enervate, and with ſwimming eyes,
To feveriſh reſt the reeling train retire,
And drown in ſleep the viſionary fire."

Alfred is diſcovered, notwithſtanding his diſguiſe, by Edgar, a Saxon, to whoſe care he had entruſted his wife and infant ſon. Edgar, however, proves faithful; he warns the King of his danger, informs him of the convent in which Elſitha had taken ſhelter; and promiſes to accompany him to the army.

In a note on this paſſage Mr. Pye ſays, "the ſtory of Alfred going in diſguiſe to the Daniſh camp, &c. is not mentioned by his cotemporary biographer Aſſer, who aſcribes the victory to intrepidity, perſeverance, and the divine favour. I have therefore adhered to Aſſer's account of the battle of Eddington, and made the view of the camp conduce, ultimately, only to the ſubordinate event of Elſitha's deliverance." p. 139.

We do not much approve of this. The ſtory is ſo pleaſing, and, withal, ſo generally received, that Aſſer's ſilence will ſcarcely juſtify its omiſſion; and we are inclined to think that with infinitely leſs ingenuity than Mr. Pye poſſeſſes, it might have been turned to admirable account, in the deſcription of the enſuing battle.

It is eaſy to ſee that the author has ſeveral alluſions to modern times, and modern characters. In theſe we think him, in general, exceedingly happy. Here is one, which the ſagacity of the reader will not fail to apply.

"With joy and gratitude they ſaw reſtored,
Crown'd with ſucceſs, and ſafe, their much-loved lord.
With kind and friendly zeal the faithful train
Heap the full board, and ſpread the couch in vain;
No thought has he of hunger or of reſt,
While fair Elſitha's image fills his breaſt;
Even with diminiſh'd luſtre Glory ſhined,
And love, with England, ſhared the monarch's mind.
Not the wild blaze by feveriſh paſſion blown,
For chaſte Affection's pure unſullied throne,
Is Alfred's breaſt, whence thoſe true virtues ſpring,
Which form a people's friend, a patriot king."

Alfred now proceeds to the convent in queſt of Elſitha. His coming appears to be well-timed; for the ſanctuary had juſt been attacked, and forced by a horde of Danes; whom Alfred, however, ſucceeds in repulſing. The meeting with Elthiſa is well given; yet we moſt ſtrongly object to the following couplet:

"As fond Adonetus claſp'd Alceſtes' charms,
As Eleonora bleſs'd her Edward's arms."

"Referring (Mr. Pye ſays) to the ſtory of Edward the Firſt and his Conſort,

ſort, as repreſented in Thomſon's Tragedy of Edward and Eleonora. A moſt happy imitation of the Alceſtes of Euripides."

All this is highly injudicious. The poet ſhould always be the contemporary of his hero: future events, indeed, are ſeen by his prophetic eye; but an unadorned mention of a ſubſequent fact is not to be conſidered. We are confident that Mr. Pye will withdraw this paſſage from his next edition. The preſent ſcene concludes very beautifully.

" Here ſtopp'd her faultering voice, while copious flow,
The mingled tides of Pleaſure and of Woe.
For while ſhe raiſed her eye in praiſe, the tear
Of anxious diffidence ſtill trembled there,
Till her loved conſort, with affection true,
Kiſs'd, from its lovely ſource, the pearley dew.—
By mutual fondneſs every doubt allay'd,
And years of pain in one ſhort moment paid."

The whole party now return to Selwood, where Alfred has the ſatisfaction to find his army greatly increaſed by the junction of young Donald's forces; which he had ſuppoſed to be loſt in the ſtorm that ſeparated them. The book concludes with the Prince's narrative of their providential eſcape; and a romantic and pleaſing tale of his early and innocent attachment to the wife of Alfred.

The fifth Book opens with the introduction of a new character. Ceolph, whoſe defection had occaſioned the loſs of the fatal battle of Wilton, finding himſelf neglected, and inſulted by Guthrum, the Daniſh chief, repairs again to the ſtandard of his Sovereign; confeſſes his errors, and his injuries; and ſupplicates for the means of vengeance on his betrayers. We cannot ſpeak in terms too warm of this part of the poem.

— — — — — —

——————— " This forfeit life
Think not I wiſh to ſave—to carry hence
A conſcience deeply ſtain'd by foul offence.—
Each avenue to fame and virtue croſs'd,
A name diſhonour'd, and a daughter loſt;
A daughter, by a ruffian's venom'd breath
Condemn'd, alas! to horrors worſe than death,
Can Ceolph, wretched Ceolph, wiſh to live?—
No!—all that he can aſk, or thou canſt give,
Are means of vengeance.—Set me once again
In the red vaward of the embattled plain.—
I ſeek not glory—from her radiant roll,
Envy's malicious demons ſnatch'd my ſoul;—
But let me hunt, amid the toils of fight,
The fiend who dragg'd me down from Virtue's height.
Perhaps this arm, amid the battle's roar,
With ſlaughter fluſh'd, and ſteep'd in Daniſh gore,

Through

Through the protective ſhield and threatening dart,
May reach the foul abode of Oſwald's heart:
Then ſhall, in peace, this tortured ſpirit fly,
Whoſe only wiſh is vengeance, and to die."

The uſual fate of traitors, when they complain to thoſe who have profited by their crimes, is ſtrongly marked in the following paſſage.

" In vain to Guthrum's feet I ſuppliant came,
The ſword of Juſtice in my cauſe to claim.
While tears, and prayers, and threats, alternate ſtrove,
As the wild guſt of veering paſſion drove.
Alas! a traitor's tears unpitied flow,
And weak the threats of a diſhonour'd foe.
Then late Remorſe, with all a Fury's tongue,
In my ſtunn'd ears 'Woe to the vanquiſh'd,' rung."

We do not recollect to have met with a finer couplet than the laſt, in the whole courſe of our poetical ſtudies.

When the King informs him that Burthred (his rival for power) had fallen a victim to his love for his country, he burſts forth with equal pathos and nature.

" And is he fall'n?—the virtuous and the brave!—
Sleeps Burthred?—ſleeps he in a foreign grave?—
O, glorious martyr in thy country's cauſe!
O'er thee no veil of ſhame Reflection draws.—
With indignation o'er my recreant head
While every friend to patriot faith ſhall tread,
With grief eternal o'er thy ſacred bier
Shall injured Albion ſhed the votive tear."

The army now ſets forward to meet the Danes: on the borders of a foreſt they find a female in the laſt ſtage of deſpair, who, after declaring that ſhe is the victim of cruelty and luſt, and exhorting the troops to remember, and avenge her injuries in the day of battle, plunges a dagger in her breaſt.

" Half petrified around the warriors ſtand,
When, ſudden darting from the aſtoniſh'd band,
Ruſh'd Ceolph forth—and as his eye ſurvey'd
The breathleſs reliques of the murder'd maid,
'My Emmeline!"—with frantic tone, he cried,
Then ſunk in death-like torpor by her ſide.—
Now ſtarting from the trance,—his maniac eye
Fix'd on the pale remains that bleeding lie.—
From the pierced heart he drew the reeking blade,
With frantic look the enſanguined point ſurvey'd,
While from his eye-balls darts, with horrid glare,
The enfuriate wildneſs of ſupreme deſpair.—
The impulſe checking, ere he gave the wound,
Furious he daſh'd the weapon to the ground,

And, claſping to his breaſt, with frenzied force,
The mangled boſom of the beauteous corſe,
'O, injured Emmeline!—O, ill-ſtarr'd maid!
Sad victim of a father's crimes;' he ſaid,
'Awhile this loath'd exiſtence I endure,
To make the deadly blow of vengeance ſure.
Ye ruthleſs miniſters of hell! I come,
The author of my own and Oſwald's doom!"

Arrived in ſight of the Daniſh camp, Alfred addreſſes his gallant army. His ſpeech, with a few ſlight changes, would not be inapplicable at the preſent moment; when the land, he ſo bravely reſcued, is again threatened by a horde more ferocious than the ancient invaders, under a leader more greedy of ſpoil, more inſatiate of human blood, than the moſt ſavage warrior the North ever vomited forth!

"On civil ſtriſe what horrid ills await,
Of foreign ſervitude the grievous ſtate,
No words of mine need paint—for lo! it ſtood,
Drawn in the red charactery of blood
Full in your ſight—what time the hapleſs maid,
Sad victim! fell, ſelf-murder'd, on the glade.—
Is there a father, lover, huſband, here,
Holds female charms, and female honour dear?
Let indignation urge each fatal blow,
With more than mortal vengeance on the foe.
Is there a warrior, 'mid this valiant train,
Who mourns a parent, ſon, or brother ſlain?
O, let him ſpeak the ſorrows of his breaſt
In ſtrokes of thunder on the Daniſh creſt.
If there be one, by guilty wiles miſled,
Who 'gainſt his native land his force has ſped,
O, let him expiate now the dire diſgrace,
By tenfold vengeance on yon hoſtile race;
And, in the blood of Scandinavia's horde,
Waſh off the ſtain from his polluted ſword."

The battle which enſues, and in which the reader knows Alfred obtained a complete victory, is deſcribed with ſingular energy.

"Loud blows the brazen tube's inſpiring breath,
With ſhouts of triumph mix'd, and groans of death;
With horrid ſhock the infuriate hoſts engage,
And Slaughter ſtalks around with fiend-like rage."

But we have dwelt ſo long on the epiſode of Ceolph, that we have not room for any farther extracts from this part of the poem; which we cannot but conſider as affording the moſt convincing proofs of the author's genius, taſte, and ſkill. A few faint ſpecks are here and there diſcernable; though they can ſcarcely be ſaid to detract from the beauty of the whole, yet we ſhould not diſlike to ſee them removed.

"When

"When now the firſt pale *ſtreaks* of riſing day,
Oped on the ſteaming hills, their *eye-lids* grey."

The "eye-lids of a ſtreak" appear to us, what Bottom judiciouſly calls "a thing of naught." In the periphraſis for the Almighty alſo, p. 163, we think the author too minute: as he certainly is, in the ſimile of the "floating miſt," p. 166. But what trifles are theſe!

The ſixth and laſt Book opens with the King's determination to purſue the vanquiſhed enemy, who had collected his ſcattered forces at Aſhdown. Previous to this, the obſequies of thoſe who had fallen in the battle, are ſolemnly celebrated. Among the reſt thoſe of the youthful Donald, whoſe fate will ſtrongly recall to the mind of the claſſical reader, the beautiful epiſode of Pallas, the ſon of Evander, in the tenth Æneid. Alfred's conduct, on viewing the field of battle, after his victory, is every way worthy of him. Though rejoicing in his ſucceſs, as it ſaved his country.

"Yet chiefs of noble race, and nobler worth,
Glory and grace of Albion's parent earth,
Extended pale and lifeleſs in his ſight,
Check the tumultuous tide of full delight;
And as the hymns of praiſe aſcend the air,
His boſom bows in penitence and prayer,
O'er the red-ſword Contrition's ſorrows flow,
Though Freedom ſteel'd its edge, and Juſtice ſped the blow."

The army reaches Aſhdown on the third day after the victory; and eſtabliſhes a chain of poſts round the Daniſh encampment. Through this a hoſtile detachment endeavours to ſteal during the night, but is diſcovered and purſued.

— — — — — — —

"As on each ſide the circling troops advance,
A voice exclaims, 'Ye Engliſh chiefs, forbear!—
Thoſe who nor fight, nor fly, in pity ſpare.
From yon fenced camp, where morning's riſing ray
Shall ſcenes of carnage and of death diſplay,
This youth, from Guthrum ſprung, whoſe arms nor feel
Valour's firm nerve, nor graſp the warrior's ſteel,
His royal ſire, beneath my guidance, ſends
To ſeek protection from his diſtant friends.
Your vigilance has marr'd his vain deſign,
To you, ourſelves, our weapons, we reſign,
If we muſt fall, oppoſed in arms who ſtood,
Stain not your ſwords with unoffending blood."

While Alfred is kindly endeavouring to conſole the captive youth,

"Contending paſſions ſtruggling in the breaſt,
Low ſinks the youth, by fear and hope depreſs'd.
Edgar, as prompt to ſuccour and to ſpare,
As the dread front of bleeding war to dare,

Caught the faint ſtripling ere he reach'd the ground,
And from his head the ſhining helm unbound.
Though on the lips was Death's pale enſign ſpread,
Though from the cheek the blooming roſe was fled,
Though on the liquid radiance of the eyes,
The ſable laſh a ſilken curtain lies,
Yet o'er the brows, which, with the forehead, ſhow
Like jet encircled in a bed of ſnow,
Flows in looſe ringlets to the freſh'ning air
The ſoft redundance of the ambroſial hair,
And charms, of more than mortal grace, betray'd
The form and features of a beauteous maid."

This charming adventure is imagined with great judgment, as it has a conſiderable influence in forwarding the cataſtrophe of the poem, in the moſt probable and natural manner. Guthrum hears of the capture of his beloved daughter, and immediately determines to aſk "ſafe conduct to the Britiſh tent." We intreat the reader's attention to the exquiſite lines which follow. Mr. Pye had no eaſy taſk to eſcape from Homer, whoſe deſcription of the aged Priam's viſit to the tent of Achilles, ſo forcibly obtruded itſelf on his notice. He has effected it, however; and his ſucceſs will place him in the foremoſt rank of the poets of his day. We believe the laſt line of the quotation, which ſays ſo much, has ſeldom been equalled, and will never be ſurpaſſed.

"The ſolemn pledge of ſafety given, he ſought
The Britiſh hoſt, with ſplendid ranſome fraught;
Where, as along the martial files he paſs'd,
Each ſoldier's eye a glance of triumph caſt,
To view the tyrant of the waſted land,
Sad, and unarm'd, an humble ſuppliant ſtand.
Yet ſtill was grief by rage indignant drown'd,
Still on his rugged brow defiance frown'd.—
But when the chief his bluſhing daughter ſaw
Reſpect from all, and kind attention draw;
Saw his benignant foes employ their care,
To ſoothe each terror of the anxious fair,
A kindly beam of fond affection ſtole,
Unfelt before, acroſs his ſtubborn ſoul.
Struggling, he ſcarce reſtrain'd the ſwelling ſigh,
Scarce check'd the tear that trembled in his eye;
The ſtifled pang his faltering voice ſuppreſs'd,
He ſhow'd the gold, and ſilence told the reſt."

Alfred refuſes the ranſom, and declares his daughter free to go, or ſtay. This liberality has the beſt effect. The rugged nature of Guthrum is ſubdued; he drops all farther views of reſiſtance; and his followers, either return in peace to Denmark, or mix with their conquerors, whoſe language and religion, they, as well as their chief, adopt.

Here,

Here, properly, ends the poem; and, indeed, it is only continued for the ſake of celebrating the happy event. In the midſt of their joy, the Druid, who firſt announced to Alfred his change of fortune, ſuddenly advances, and claiming credit from the fulfillment of his former predictions, produces once more an animated picture of futurity, artfully cloſing with the UNION OF THE BRITISH ISLES.

As the ſcene of theſe events was within view of Vinitægia (Wantage) the birth-place of Alfred; an apoſtrophe to that favoured ſpot is introduced with much propriety. There, too, ſeems to be the reſidence of the author; with whoſe pathetic and beautiful alluſion to the circumſtance, we ſhall cloſe our review of this truly excellent poem. It is the Druid who ſpeaks:

> "There ſhall, in Time's remote and diſtant day,
> A voice to Alfred's name devote the lay.
> If not like hallow'd poets, who of old
> In verſe divine of gods and heroes told;
> Or thoſe pourtraying truth in fiction's dye,
> The fairy bards of Gothic minſtrelſy;
> Yet while his tongue ſhall chaunt, in humble ſtrain,
> The real glories of an Alfred's reign,
> If not by Genius, fired by patriot zeal
> For Freedom's favourite ſeat, for Albion's weal;
> For him, though no perennial laurel bloom,
> Living to grace his brow, or ſhade his tomb;
> Yet Truth approving, ſure may give one flower,
> Faint though its tint, and ſhort its tranſient hour."

We have no pretenſions to prophecy; but we confidently believe that the flowers which the grateful regret of his countrymen will ſcatter over the poet's tomb, (may it be late!) will neither be faint nor tranſient.

An Inquiry into the Laws, Antient and Modern, reſpecting Foreſtalling, Regrating, and Ingroſſing: together with adjudged Caſes, Copies of Original Records, and Proceedings in Parliament, relative to thoſe Subjects. By William Illingworth, of the Inner Temple. 8vo. Pp. 297. Brooke. London. 1800.

AT a time when ſo much has been ſaid on the ſubject of foreſtalling, and ſo many miſconceptions have gone abroad reſpecting the nature of the crime itſelf, and the laws in force at various periods of our hiſtory, for the puniſhment and prevention of it, Mr. ILLINGWORTH renders an eſſential ſervice to the public by ſupplying them with the means of gratifying a laudable curioſity, and of obtaining, with little trouble and leſs coſt, all the information which is neceſſary on a topic ſo generally intereſting.

"The preſent publication had its commencement in a collection formed from private curioſity, which having been extended beyond the bounds originally preſcribed, is, at the deſire of ſome reſpectable friends, ſubmitted to the public eye in the ſhape it now appears.

"In this compilation, no motives, other than thoſe of yielding information to the lawyer and antiquary, have actuated the author; nor has he ventured to ſtart any ſpeculative ideas upon the ſubject, being content with merely ſtating matter of fact, and truſting to the legiſlature for the adoption of ſuch meaſures as may be beſt calculated for the public good.

"The author begs leave to expreſs his obligations to JOHN CALEY, Eſq. F. A. S. Keeper of the Records in the Augmentation Office, &c. who has not only contributed to this work his complete reviſion, but has enriched it by various obſervations, drawn from mines of antiquity peculiarly in his power to explore."

Inner Temple, Michaelmas Term, 1800.

This was the moſt judicious line of conduct which, on ſuch a ſubject, the author could poſſibly purſue; and he has ſpared no pains in his collection of facts, caſes, and documents, of which many here exhibited are valuable, and all of them uſeful. They all contrive to ſhew, that the prepoſterous and dangerous idea that any individual or body of individuals can have an abſolute property in and unlimited controul over the fruits of the earth, which are neceſſary for the ſubſiſtence of man, never entered the heads of our wiſe anceſtors, the whole ſpirit and tenour of whoſe laws proceeded on a diametrically oppoſite principle. The puniſhment which they inflicted on ſuch offenders as ſought to gratify their avarice by intercepting the free circulation of proviſions, ſo as to ſtarve the market and enhance the price, was ſevere and exemplary. And, in conformity with the ſame principle, bakers who ſold bread ſhort of weight were puniſhed not only by a heavy fine, but with the *pillory* alſo. Of late years, however, ſince the maxims of the French economiſts have been in vogue, and ſince the theoretical notions of ADAM SMITH and other ſpeculative writers, have been haſtily adopted by men of influence in the State, who have not taken the trouble to inveſtigate the principle on which they are founded, nor yet to purſue their conſequences to their natural extent, nor to aſcertain their influence on ſociety, the practical wiſdom of our forefathers has been treated with contempt, and a ſet of new maxims, and new principles has been ſet afloat in the world.

A work of this nature will not admit of a regular analyſis, we ſhall therefore merely extract the firſt pages of it, which will convey an adequate idea of the ſtyle and manner in which the author treats his ſubject, while it will afford, to thoſe who are not converſant with the matter, ſome uſeful information.

"Trade and commerce have ever been deemed by legiſlators, objects of the higheſt importance, thoſe branches thereof eſpecially, which concern articles neceſſary for the ſuſtenance of man. Attempts to interrupt or impede commerce of this kind, have in all ages and in all nations, as by common conſent,

ſent, been reſiſted and guarded againſt. Thus it was among the Grecians; for by the laws of Athens, the practice of exporting corn, or even of ſecreting or hoarding it up, was puniſhable with death. Amongſt the Romans there were certain offences denominated extraordinary crimes, againſt which, though no poſitive or ſpecial law was enacted, or penalty preſcribed; yet as offences againſt the republic, they were by diſcretionary power puniſhable in various ways; viz. by pecuniary fine, condemnation to the public works, and in ſome inſtances even with death, according to the heinouſneſs of the offence. Such were the crimes of raiſing the prices of proviſions, and ſelling by falſe weights and meaſures; and by the Julian law, whoever conſpired to raiſe the price of victuals, ſuch as corn, oil, bread, butcher's meat, ſalt, &c. whether by detention of veſſels, ſubtraction or ſuppreſſion of proviſions, or other ſimilar malpractices, was puniſhed by pecuniary mulct. Under this offence alſo, were comprehended all fraudulent acts of the magiſtrates, who had the regulation of proviſions, and were ſtiled 'Præfecti Annonæ;' and as a furtherance of public juſtice, and the means of bringing offenders to puniſhment, women and ſlaves were encouraged to give evidence on theſe occaſions.

"Leſs enlightened nations, with a view to the ſame end, have been ever anxious of eſtabliſhing free and open traffic; their legiſlators conceiving, that publicity in all tranſactions of this nature, was eſſentially neceſſary to the prevention of fraud. Among the antient Swedes and Goths, no purchaſe could take place, unleſs before witneſſes; and this not merely as an evidence of the tranſaction, but that the purchaſer ſhould have the commodity bought, at a reaſonable ſum.

"So in Lombardy, the Emperor Pepin, and King Luitprand, ſanctioned laws, that none ſhould purchaſe horſes, oxen, beaſts of the plough, or other articles, unleſs in the preſence of witneſſes. In imitation of the Roman civil law, and that of the northern nations, our Saxon anceſtors, and after them the Anglo-Daniſh and Norman kings, introduced into the laws of this kingdom, regulations of the ſame nature; for upon a review of them, from the times of Lothario and Edric Kings of Kent, and Ina King of Weſſex, down to the period of the conqueſt, it is obvious that ſcarce a reign elapſed without ſome laws being enacted for the better regulations of an open and free traffic. The proviſions, in thoſe laws, moſt applicable to the preſent inquiry, are the following: viz. that no perſon ſhould buy, ſell, bargain for, or exchange any cattle, cloth, or other commodity, except in the public markets within the gates of cities and towns, in the preſence of the port-reeve, town-reeve, king's-reeve, or ſhire-reeve, in the folcmote, or before a prieſt or an ordeeler, and in the moſt frequented and open part of the market; and that ſuch ſales ſhould not be made unleſs before witneſſes, and with ſurety and warranty. Whoever had buſineſs to tranſact with any merchant at ſuch market, was to ſignify the ſame to the king's-reeve, and bring his witneſſes ready to bear teſtimony to the tranſaction; and when the contract was concluded, to notify the ſame to the reeve in the folcmote. It was alſo ordained, that no markets ſhould be permitted, except within walled cities and towns of the kingdom. By the laws of Æthelſtan, all ſales of any commodity above the value of twenty pence were to be made publicly; by thoſe of Canute, ſuch public ſales were confined to ſo low a ſum as four pence, whether of cattle or goods, and whether in or out of the town, unleſs the purchaſer had four witneſſes. Æthelred enacted, that the purchaſers of cattle, or ſheep, ſhould preſerve the head and hide for the ſpace of three days before they ſold them. Offences

againſt theſe laws, which tended as well to diminiſh fraud, as to promote publicity, were puniſhable by fine and impriſonment, and in ſome caſes by forfeiture of the offender's chattels, which the lord was empowered to ſeize upon. As a further reſtraint on clandeſtine bargains, which were ever held unlawful, the buyers of corn, cattle, &c. in fairs and markets, paid a toll to the lord or owner of the market (which formed a part of his revenue) in teſtimony of the contracts there lawfully made; the amount of which was in moſt caſes regular and fixed, all unreaſonable toll being forbidden to be exacted; nor were theſe the laws of one king only, but of the whole body of the Saxon government.

"The inſtitution of fairs and markets in the early period of our hiſtory, muſt be regarded as a wiſe regulation; for thereby merchants, traders, and the community at large, might be ſupplied with ſuch commodities as they wanted, at a particular mart, without the trouble and loſs of time, neceſſarily attendant on travelling. The law conſidering it a point of great public policy, that ſuch fairs and markets ſhould be repleniſhed and well furniſhed with all manner of commodities (eſpecially the articles of food) for the neceſſary ſupport and uſe of the people; to that end ordained, that all ſales and contracts of any thing ſaleable in open fairs and markets, ſhould be binding, as well between the parties, as thoſe that might claim right thereto, provided ſuch ſales and contracts were lawfully made, and the parties obſerved all the formalities preſcribed for the occaſion.

"Herein the law had a two-fold object; firſt, as it regarded change of property in goods, which never took place, unleſs ſales and contracts in markets were originally and wholly made there, openly and without fraud, as the preceding references evince; ſecondly, what was equally important with the former, it had in view the prevention of foreſtalling, an offence ſo deſtructive to public trade, that a foreſtaller has been termed in one of the antient ſtatutes, *a public enemy to the common-wealth.*"

In p. 26 a curious fact is mentioned which is not generally known.

"It is ſomewhat ſingular, that women ſat in this parliament (51. Hen. 3); the widows of all the earls and barons killed in battle, and the wives of thoſe taken priſoners, being ſummoned thereto." *

Upon the Viſitation of neutral Veſſels under Convoy; or an impartial Examination of a Judgment pronounced by the Engliſh Court of Admiralty, the 11th of June, 1799, in the Caſe of the Swediſh Convoy, with ſome Additions and Corrections, by Mr. J. F. W. Schlegel, Doctor and Profeſſor of Law in the Univerſity of Copenhagen, Extraordinary Aſſeſſor of the High Court of Juſtice, Member of ſeveral learned Societies. Tranſlated from the Daniſh, under the Inſpection of the Author. By Mr. De Juge, French Inſtructor at the Academy of Cadets of Marine at Copenhagen, and thence into Engliſh. 8vo. Pp. 187. Debrett. Piccadilly. London. 1801.

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* "Annals of Waverley, Edit. Gale. vol. 3. p. 220, 'quo vocati ſunt 'omnes magnates terræ et omnes uxores Comitum et Baronum, qui in bello 'occiſi fuerunt vel captivorum," &c.

DURING

DURING the courſe of this protracted and eventful war, ſo unlike, in its ſtrong leading features, to any that has preceded it, no ſubject has ariſen, which, at one period, ſeemed to involve in it more important conſequences, to this nation, than the one here examined. It was an awful pauſe, when NELSON broke the ſilence, and the armed confederacy together. At the ſame time, had not Mr. Schlegel's diſcuſſion of it, been followed by an anſwer, which from the eminent talents of the writer, will call for a more than ordinary attention, the general queſtion, in its preliminary ſtages (for the ultimate deciſion is to come hereafter from higher judges, than ingenious individuals,) might have been ſettled, by referring the reader to the perſpicuous and comprehenſive ſtatement of Lord Liverpool, on this topic; lately reprinted, with additional very pertinent elucidations, by that noble author*.

Mr. Schlegel ſets out with an evident predilection, if not partial bias in favour of his undertaking; and what he falls ſhort of in ſound argument, and clear deduction, he makes up with elaborate diſtinctions, and plauſible conſequences. Still he is a writer, who, as a ſtateſman, a civilian, and a general ſcholar, is entitled to reſpect. We mean not to depreciate his merit, or his ſtudy in this particular diſplay of it, but to adopt his own words in the title of his book before us, and to give it an *impartial examination.*

Mr. Schlegel's *poſtulata* are ſettled in a connected and ſummary manner, at p. 108, and may therefore ſerve as a text here. Theſe are, "that it is a rule, founded on the conventional law of nations, that merchants veſſels, convoyed by ſhips of war, are not ſubject to viſit; that no treaty, no maritime law, none of the inſtructions publiſhed for cruizers, even in England, authorize it;—that the cruizers which meet ſuch veſſels ought to be ſatisfied, if the officer commanding them, gives his aſſurance, that none of the articles, which he eſcorts, is engaged in illicit commerce;—and that after ſuch an aſſurance, the cruizers ought to abſtain from all viſit, and permit the convoy to purſue its courſe, without any interruption. And from this principle it reſults, that the refuſal made, whether by the commander of the convoy, or by the veſſels convoyed, of ſuffering viſitation, is not the *violation*, but the *exerciſe* of a legitimate right."—We muſt now go back, and retrace the ſteps, which lead to theſe concluſions.

We are firſt preſented with the cauſe, why the evils inſeparable from national conteſts, as they reſpect neutral ſtates, preſs ſorer in maritime, than in continental wars, p. 3. An hiſtorical account is then given of the conduct of different ſtates, reſpecting neutral veſſels;—the ſeizing in maritime wars, merchants veſſels belonging to an enemy's country—the origin of *letters of marque*;—the famous maritime law enacted by the free ſtates of Italy, &c. called *Il conſo-*

* See Anti-Jacobin Review, vol. IX. p. 143.

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lato del mare;—of treaties made according to this principle in the 14th and 15th centuries;—of the Dutch principally effecting a change in that law; and generally expreſſed in theſe terms—*Le pavillon neutre couvre la marchandiſe*, the *neutral flag covers the cargo*, p. 7. Of the conduct of the Engliſh, during different periods reſpecting this alteration of the original law, p. 9. and alſo of the French, p. 12. the cauſe of Holland's allying herſelf more cloſely to France againſt England, p. 13. 'till finally, Ruſſia, Denmark, Sweden, Pruſſia, and Naples joined in the Confederacy, and produced what was known by the name of the *Armed Neutrality*, p. 14.

Mr. Schlegel next proceeds to cenſure, what he ſtyles, a partial meaſure of Queen Elizabeth's, reſpecting the capture of neutral veſſels, belonging to Spain, complains of the decree of the Conſtitution and Aſſembly of Republican France, her laying an embargo on neutral veſſels laden with grain, and other proviſions; for which an indemnification was promiſed, but never paid: the cauſe aſſigned why the Daniſh and Swediſh Governments were, at length, obliged to protect their commerce by ſhips of war: the apology for ſo doing;—the condemnation of a Swediſh convoy, by the Engliſh Court of Admiralty, which carries Mr. Schlegel aſide to notice and blame the opinion and deciſion of Sir Wm. Scott, who had obſerved, "that his judgment ought to be founded, not upon the variable maxims of politics, but upon the univerſal and immutable rules of the Law of Nations:" but Mr. Schlegel accuſes him of not adhering to his own principle, nay of acting upon particular and purely arbitrary conſiderations. Notwithſtanding this charge, Sir William Scott decided well and wiſely, according to Puffendorf himſelf, whom Mr. Schlegel alſo accuſes of having been influenced by policy; becauſe forſooth, he was not a Swede, but a German; or rather becauſe his wiſe and upright deciſion claſhed with Mr. Schlegel's. The Baron's letter has this juſt and concluſive obſervation, even if the neceſſity of the caſe had urged any one Power to infringe the Maritime Law, as uſually underſtood:—"ſeeing," ſays he, "that the war was directed againſt a formidable power, which threatened *all Europe with ſlavery, and the Proteſtant Religion with total deſtruction.*" p. 32.

The account which follows next of the capture and detention of the Swediſh merchant Fleet, by Captain Lawford, carries with it a clear demonſtration, that what he did in that caſe was ſtrictly conſonant, both in its *form* and *merits* with the two principles advanced by the Judge of the Admiralty, p. 47. and the validity of which Mr. Schlegel in vain endeavours to diſprove. The little probability there was of the *crowned philoſopher* Frederick's being engaged in a maritime war with the United States; Catherine II. or Paul I. her ſucceſſor, not commiſſioning, or not licenſing privateers, affects not the firſt controverted principle of Sir William Scott, viz. "the right of viſiting and ſearching ſuſpected neutral veſſels," p. 47.

With reſpect to "ſafeguards granted by Generals to merchants going to fairs," as an argument to proye, that the like protection

ſhould

ſhould be given in maritime wars, it is frivolous, abſurd, and inadmiſſible. The two caſes, as they regard the comparative *extent* of the miſchief that might enſue to the Belligerent Powers are totally diſſimilar; nor, whatever Mr. Schlegel may imagine, are the Britiſh leſs diſpoſed than the Greeks and Romans whom he quotes, to ſuffer *peaceable merchantmen* to paſs unmoleſted. The concluding obſervation touching *piracy*, as a corollary from the compariſon that preceded it, we will not retort as unjuſt, let it paſs as unintelligible.

As a proof however that the compariſon juſt before alluded to, does not ſerve Mr. Schlegel's purpoſe, we have no leſs an authority than Vattel, who while he admits that "the neutrality ſuffers no injury in a continental war from a commerce of the ſame kind, nor even by a treaty of ſubſidy, admits alſo, that the neutrality is broken, in a maritime war, by the act of furniſhing the enemy with ſuch merchandiſes," p. 65.

The penalty incurred, by refuſing to ſubmit to viſitation, comes next to be conſidered; and Mr. Schlegel will ſcarcely allow the juſtice of ſubjecting veſſels to it not convoyed; but he maintains, that it is abſolutely unjuſt, if the queſtion relates to veſſels under convoy; and, laſtly, he contends, that admitting the general principle, it would not apply in the preſent caſe. Let Vattel anſwer him here, who ſays "it is impoſſible to prevent the importation of contraband goods, if neutral veſſels, met at ſea, are not viſited.—*At this day*, a neutral veſſel *which ſhould refuſe to ſuffer the viſit*, would ſubject itſelf, by that alone, to be condemned as a lawful prize." Nor is he more ſucceſsful in quoting Valin, another writer on the ſubject, in the reign of Louis XIV. who maintains "that reſiſtance alone is ſufficient for the confiſcation of the veſſel."

Mr. Schlegel goes on to define, what articles, according to the conventional Law of Nations, are *contraband in war*, and he reſtricts it altogether to merchandizes *deſtined immediately, and in their preſent form, for the uſe of war*; but he forgets what follows, viz. that *which is ſuſceptible* of being converted to that uſe; and which may equally be employed by *peaceable individuals* as by the *Belligerent States*: hence *timber for building maſts*, *cordage*, *hemp*, *pitch*, and *tar*, and even *proviſions*, are become objects of prohibition. And all this is ſound policy, and a fair extenſion of the right of viſitation, and if need be, confiſcation, without referring to the ancient diſtinctions of Roman Emperors.

The exceptions which Mr. Schlegel makes, and the blame which he ventures to attach to Sir William Scott, for not allowing the ſecond claſs of articles to be contraband, the latter anſwers, by obſerving, that "many articles are now contraband in war, which were not conſidered and condemned as SUCH FORMERLY;" and on this principle he juſtifies the ſeizures complained of; and farther ſupports it by the Convention paſſed in 1780 between Great Britain and Denmark, to explain the commercial treaty of 1670, p. 137. And, laſtly, Sir William Scott makes it evident, that "particular articles

ſpecified

ſpecified in the Treaty between England and Sweden, (the country of which Mr. Schlegel is here the champion) if not avowedly *contraband* in war, are ſo far of a doubtful, nay, of a ſuſpicious nature, as to make it neceſſary to adopt the right of *pre-occupation* and *pre-exemption*; and by detaining, prevent them from being applied to the uſe of the enemy."

Upon the whole, ſtrange and almoſt incredible as it may appear, Mr. Schlegel would reduce a maritime war, between two or more nations, to a diſpute between the governing powers alone, without allowing individuals to be involved in any loſſes, that might ariſe from it; and thereby, in the true ſpirit of chivalry, terminate the conteſt by ſingle combat. Such is the ingenuity of this Daniſh engineer, and played off in *ſmoke*, like what our potent Magician of the Ocean lately raiſed in the Sound; but not like him, carrying home with it *clear* and *forcible conviction* to one at leaſt of the confederating neutrality. One thing however is plain enough, and we are ſorry to remark it, that in his laboured, confuſed, ſpeculative, and partial ſtatement, Mr. Schlegel betrays a greater deſire to leſſen, if not to criminate, this nation in the eyes of the other Powers, concerned with Sweden in the cauſe at iſſue, than even to aſſert the rights of the ſuffering party.

Remarks on Mr. Schlegel's Work upon the Viſitation of Neutral Veſſels under Convoy. By Alexander Croke, Eſq. L. L. D. Advocate of Doctors' Commons. 8vo. Pp. 157. White, Debrett, Stockdale. London. 1801.

PURELY out of deference to a foreigner, high in that department of the law of his country, who ought to be competent to treat with ſkill and accuracy a queſtion of ſuch magnitude, more time has been ſacrificed in examining the preceding work, than the author of it is juſtly entitled to. It proved a *viſitation* and a *judgment* to the reviewer, to find his way through ſuch a labyrinth of ambiguous authorities; and keep up a ſteadineſs of inveſtigation, while carried up and down on the *ſee-ſaw* of Law and Hiſtory, and on which Mr. Schlegel alternately preſſes, as beſt ſerves his purpoſe.

But here a very different taſk is aſſigned us; and referring to an alluſion glanced at before; the preſent writer might have taken for his motto, "ex *fumo* dare lucem," ſo perſpicuous is he in his arrangement, ſo profound and clear in his reaſoning, ſo fair and honourable in his expoſitions and deductions; and withal ſo liberal, as well as manly and firm in his ſentiments.

Every thing Dr. Croke has here advanced, being ſo appoſite, connected, and ſatisfactory, without any undue bias from national partiality, we have only to notice the order of his arguments and illuſtrations in theſe his "Remarks," and ſelect a few paſſages explanatory of both.

He

He begins with this ſtriking obſervation, which the preſent times ſo unfortunately juſtify—

"In the prevailing humour of regenerating and reorganiſing every thing, which has produced ſo much diſorder in the world, it would, perhaps, be too much to expect, that the public law of Europe ſhould eſcape the efforts of this buſy ſpirit of innovation."— "Matters of opinion and ſpeculation have hitherto been the ordinary fields of paradox: it is not often that it has found its way into matters of fact ſo public, and ſo notorious, from the very nature and neceſſity of their ſubject, as the General Law of Europe muſt unavoidably have become." P. 12.

Dr. CROKE next maintains, "that the *practice* of civilized States, is in all caſes where it is not inconſiſtent with natural *duties*, the *Law* of civilized States. This is the real conventional Law of mankind, ſays he, about which Mr. SCHLEGEL has ſurely loſt himſelf in the wildeſt of all poſſible miſapprehenſions, when he ſuppoſes it to ariſe out of particular treaties." But leaving general remarks, let us accompany our ingenious author in his examination of Mr. Schlegel's poſitions in the order they ſtand.

The firſt is, "that war is carried on only between Government and Government, and not between private individuals, whoſe property therefore, ought not to ſuffer;" admitting in the ſame breath, "that this is not the caſe in any maritime wars, but only in military operations at land."

Dr. Croke's general reply to this is,—

"That every individual is bound by the acts of his Government to foreign States; every ſubject of a State at war is, by the univerſal policy of all law, an alien enemy to every ſubject of the hoſtile State, and in all legal conſideration is ſo treated: and that to prove this by authorities, would merely be to tranſcribe every book that has been compoſed upon the ſubject."

2. "That the property of individuals is not legally anſwerable "for the imputed injuſtice of their Governments;" but Dr. CROKE replies by aſking another queſtion, viz. "Where is the authority, excepting that of Mr. Schlegel, which diſputes it?" for if the individuals of a State are in any degree the objects of war, how can they become ſo, except in their "perſons and properties?" Dr. Croke, unwilling to reſt this point upon a ſelf-evident principle, backs it with the undoubted authorities of Hubner, Grotius, Puffendorf, Vattel, and others all proving "the rights which war gives over the property of the ſubjects of the enemy."

3. "That Privateering is abſolutely unlawful." "Let me requeſt, Mr. Schlegel," replies Dr. Croke, "to review at a leiſure hour, the various Treaties which bind together the civiliſed States of Europe, and in particular the various Treaties by which his *own country* ſtands connected with almoſt every one of theſe States; and in moſt of which Treaties the practice of privateering is ſpecially authorized, and regulated." This is the argumentum *ad hominem*.

4. "That the property of the enemy cannot legally be touched on board

board the ſhips of a Neutral" Here the anſwer again preſſes home to Mr. Schlegel. Dr. Croke ſends him, not to general and continued practice, but "to conſult the ſolemn Treaties by which his *own country* is bound to *this*;" and where he will find the moſt unequivocal renunciation of any right belonging to Daniſh veſſels, to carry the property of the enemy of the other "contracting party." In what follows on this topic, Mr. Schlegel is properly reprehended for ſuppreſſing ancient and reſpectable authorities, and forcing into notice, ſuch as GRONINGIUS and BUSCH, the latter ſo very low, as to be an obſcure libeller at Hamburgh. Towards the cloſe of his reply to this poſition, and after having declared, according to the letters of Sulpicius, particularly letter V. that the "three States of Sweden, Denmark, and Ruſſia, have notoriouſly receded from the terms of this convention" (reſpecting the legal attachment of the property of the enemy, &c.) Dr. Croke makes this animated and eloquent appeal to the breaſts of his countrymen,—

"Never let it paſs out of the remembrance of Engliſhmen, that at the very time, when the ſupreme authority of their country was exerting itſelf to the utmoſt againſt the revolt of its own ſubjects—at that very moment Sweden and Denmark, bound by ancient Treaties, expreſſed in the moſt intelligible language, by family alliances, and by intimate connections, ſeized with avidity, the opportunity of preſſing upon Great Britain, and ſetting up the ſtandard of a new doctrine, which in that moment of diſtreſs, was to conſummate its ruin."

5. The next poſition of Mr. Schlegel's, he (Mr. S.) dignifies with the name of "unanſwerable," viz. "that the right of Viſitation and ſearch does not extend further, than to an examination of the ſhip's papers, and that if they are correct, it is ſtrictly forbidden to examine the cargo."

A limitation, as Dr. Croke replies,—

"That not only forgets to take into the account the not unfrequent practice, among foreign merchants, of the groſſeſt and moſt viſible perjuries, if their papers are but *en regle* and *correct*; but he proves the right, to examine the cargo, in its fulleſt extent; as deducible from the law of nations, acknowledged by nations, even where no treaties exiſted; and where they do exiſt, ſubject only to one limitation, viz. 'not to puſh the ſearch unreaſonably."

But, we may obſerve, that the degree of evidence neceſſary to produce conviction in any given caſe, muſt depend upon the circumſtances of that caſe. The ſubſtantial right of Viſitation is not to be ſuperſeded by any formal ſecurities, oftentimes covering fraud and falſehood.

6. "To another extraordinary poſition, "that the carriage of contraband to the enemy is perfectly agreeable to the natural Law of Nations," Dr. C. makes Mr. Schlegel anſwer himſelf; where he admits expreſsly, "that the natural Law does preſcribe a limitation to neutral commerce in the conveyance of proviſions, &c. to blockaded ports;" and Dr. Croke aſks, "if the poſſeſſion of a natural right be admitted

admitted in the one caſe, what is it that contracts it in the other?" The extenſion of the catalogue of contraband, being a ſubject of vaſt legal extent, and minute detail, he does not take upon him to aſcertain; but that among other articles agreed upon to be contraband, are the materials for the equipment of hoſtile fleets, ſince the wars of Europe, and particularly thoſe of its maritime States, have become principally naval.

7. The next pretenſion ſet up by Mr. Schlegel, "that the protection and plighted faith of an armed ſhip are ſufficient to exempt the ſhips of Merchantmen from all viſitation and ſearch," Dr. Croke "conſiders as a point certainly much the moſt material for preſent diſcuſſion," and he maintains not only that the general "right of viſitation and ſearch" is independent of all Treaties, and anterior to them all; founded on the rights of belligerent Nations, admitted and acknowledged by neutrals, but he ſhows, that the ſolitary modern authority of Mr. MARTENS is the only one to ſupport this new doctrine, after all the great writers that went before him had been ſilent upon it. This alone might ſet it aſide at once; but Dr. Croke farther proves that this novel and convenient principle, never could have exiſted, becauſe that "in the numerous maritime wars which have harraſſed Europe for two centuries, and in which neutrals (whoever they might be) have always indulged themſelves in loud complaints of what they called the violations of their commerce, if ſuch a legal remedy could have been ſuppoſed to exiſt, there is no evidence of its actual uſe and application, as an acknowledged legal practice, appearing upon the records of hiſtory."

The only inſtance Mr. Schlegel is able to hunt out, is a Daniſh ordinance of 1688, which bears the leaſt reſemblance to the protection claimed, but Dr. CROKE is of opinion, that it rather relates to an ancient maritime practice in Europe, known by the name of *Admiralitas*, in which ſhips confederated together, for mutual defence, againſt pirates and public enemies. The letter of Puffendorf reſorted to by Mr. Schlegel in the year 1692, as authorizing the pretenſions of the armed Neutrality, Dr. Croke is of opinion was framed on a ſpecial occaſion, and has nothing to do with the general queſtion.

To this ſcanty ſtock, as Dr. Croke ſtyles it, of his hiſtorical evidence, he oppoſes inſtances from the moſt authentic ſources of our own country at different and diſtinct periods, and eſpecially regarding Holland and Sweden, to demonſtrate that "till 1780 this matter was never propoſed in any other form, than as an article of future and particular convention, conſtantly and firmly reſiſted by this country, even as ſuch, but never conceived to be the rule of general law, which a State was bound to admit as the common law of Europe, upon this ſubject."

In the courſe of theſe plain, poſitive, and incontrovertible documents, there is this very remarkable one; and which may ſerve as a faithful tranſcript of all the reſt.

"In

"In September 1657, the matter of the Treaty was revived by the Protector, and his commiſſioners expreſſed their hopes to Lord Nieuport, that he would not inſiſt upon the propoſed article, that *convoyed ſhips ſhould be protected by the flag*. They repreſented, that theſe were the moſt conſiderable articles of the Treaty, *becauſe the ſecurity of the State did ſufficiently depend upon it*; and eſpecially during the war with Spain: *that they could not and ought not to put ſo much faith in particular Captains at ſea: that in no former Treaty any ſuch article is found, and that they had no* reaſon now TO DESIRE ANY SUCH NOVELTY."

The manly and humane appeal, which follows and occupies ſome pages, does equal honour to Dr. Croke's head and heart.

8. The queſtion with which Dr. C. terminates his excurſion, in replying to Mr. Schlegel, is—

"Upon the nature and quantity of the penalty for refuſing to ſubmit to ſearch; and which the former modeſtly diſcuſſes only on general principles. Thoſe principles are—"that if it be the duty of neutrals to ſubmit to ſearch, the direct violation of that duty is ſubject to *ſome* penalty; and thoſe who deny that confiſcation is the *proper* penalty, are bound to point out the other penalty, to which it is legally ſubject. The mere compelling the offending parties to ſubmit to ſearch, is no penalty. The penalty muſt be a *real* penalty, acting *as ſuch*, and in ſome degree adequate to the effectual preventing of the recurrence of the miſchief."

The competency of the Court of Admiralty to inquire into the legality of tranſactions at ſea, conſidered relatively to the commencement and practice of all nations, and which Mr. Schlegel aſſerts to be a mere matter of State, and not of legal inveſtigation, Dr. Croke determines in favour of, with his uſual accuracy; and it is not a little curious, that the Swedes in a late particular caſe, were the firſt to apply to this Court, and claimed a reſtitution of their ſhips; and it is farther obſervable, that the deciſion of this High Court of Admiralty need not be final on ſuch a ſubject, but that an appeal lies to the ſupreme Council of the State.

"The ſubordinate paſſages," in Mr. S.'s pamphlet, which Dr. C. controverts with his wonted ability, not without a ſpirited portion of the *retort courteous*, we are neceſſarily prevented from noticing, though they are highly worthy of attention. Theſe two articles have been extended far beyond the limits uſually allotted to ſuch publications; but the high importance of the ſubject demanded it; a ſubject which after all, is, in the moſt extended meaning of the phraſe, *adhuc ſub judice*, by all the Powers concerned in it; and by them it muſt ultimately be interpreted, arranged, and *fixed*.

Mr. Schlegel is certainly indebted to his adverſary, for the truly liberal treatment which he has experienced at his hands, for, unqueſtionably, there are ſome parts of that Profeſſor's book, which would have juſtified the high language of indignant reproach; the ſtrong ſcourge of offended truth. What, in fact, can we think of a writer, holding the high ſituation which Mr. Schlegel occupies, who dares boldly

boldly aſſert, in the face of Europe, that the celebrated writer on the Law of Nations, Vattel, publiſhed his book in London, when it is known to have been publiſhed at Neuchatel; that it is infected with "*prejudices towards the people* (the Engliſh) *among whom he reſided*, when the fact is that there is not the ſmalleſt circumſtance to prove, nor even the ſmalleſt reaſon to believe, that M. Vattel ever was in England; who has no ſcruple to advance a fact relating to the conduct of Earl Saint Vincent, which that nobleman peremptorily denies; and, laſtly, who refers to a caſe recently determined in the Britiſh Admiralty, which is utterly unknown to every practiſer in that Court; and which, of courſe, could never have exiſtence. Theſe erroneous aſſertions cannot even be referred to that deſcription of errors which have their origin in pardonable ignorance; they muſt be diſtinguiſhed by the more diſgraceful denomination of palpable and wilful deviations from truth: and, as ſuch, they merit the laſh of reprehenſion.

We cannot conclude without giving Dr. Croke the fulleſt credit throughout for great political diſcernment. To poſitive and impartial enquiry, is ſuperadded, indeed, national enthuſiaſm; but it is the enthuſiaſm of the true patriot and the well-bred ſcholar;—the *verum* and *decens* of examination, and concluſive reaſoning;—the "*juſtus*" as well as "*tenax* propoſiti vir; forming an admirable contraſt with the deviation from official fidelity, the crude and fugitive ſpeculation, the mingled errors and obſcurity, which ſo ſtrongly mark the production of his antagoniſt. To this contraſt we cannot but add, more, it is true, as a reflection for the finger of indignant ſcorn, than for liberal reprehenſion, Mr. SCHLEGEL's ill-applied perſonalities againſt one of the moſt diſtinguiſhed ſupports and ornaments of the High Court of Admiralty in this kingdom; vir, to apply the words of Selden to Grotius—"ingentis eruditionis, et divinarum rerum, humanarumque (id eſt JURIS) ſcientiſſimus:" and that too by a Profeſſor of Law, and an extra aſſeſſor in a HIGH COURT of JUSTICE: ſo different in ſhort from the talents and integrity of a SCOTT, and a CROKE, whoſe "honours" and rewards have not been obtained "corruptly, but PURCASED by the MERIT of the wearer."

An Eſſay on Contraband: being a Continuation of the Treatiſe of the Relative Rights and Duties of Belligerent and Neutral Nations, in Maritime Affairs. By Robert Ward, Eſq. Barriſter at Law, Author of the Enquiry into the Hiſtory and Foundation of the Law of Nations in Europe, to the Age of Grotius. 8vo. PP. 255. Wright. London. 1801.

Memoire Juſtificatif de la Conduite de la Grand Bretagne, en arrêtant les Navires Etrangers, et les Munitions De Guerre, Deſtinées aux Inſurgens de l'Amérique. By Sir. James Marriot. 8vo. PP. 106. 3s. 6d. Bickerſtaff et Cooke. London. 1801.

A Short View of the Political Situation of the Northern Powers: founded on Obſervations made during a Tour through Ruſſia, Sweden, and Denmark, in the laſt Seven Months of the Year 1801. *With Conjectures on the probable Iſſue of the approaching Conteſt.* By William Hunter, Eſq. of the Inner Temple. 8vo. Pp. 111. 2s. 6d. Stockdale. London. 1801.

An Hiſtorical Memoir, or Summary of Facts, relative to the Northern Confederacy, of 1780, *and* 1781, *and it's Origin. Tranſlated from a Copy, which appears to have been printed at a Private Preſs, in* 1795, *but never publiſhed.* 8vo. Pp. 37. 1s. Pitkeathley. London. 1801.

THERE is at leaſt this advantage reſulting from diſputed rights, eſpecially if they be of national importance, ſuch as theſe competent writers have taken the pains to examine; that the advocates *for* and *againſt*, having attentively been heard, and the arguments, on both ſides, fairly weighed, the tribunal of public juſtice may impartially decide upon the evidence: and thereby not only the parties concerned left without reaſonable complaint of the deciſion, but the general principle, on which the diſpute turned, be eſtabliſhed on a permanent foundation.

At the ſame time, as in all cauſes of great moment, whether brought forward by individuals, or by the community, though a number of leading counſel may be engaged, a few only can be heard at large, ſo it is here: and ſuch muſt be our apology to theſe ſagacious, diligent, and patriotic gentlemen, for not extending our examination and remarks, beyond a ſummary acknowledgment of their ingenious labours; and giving them only the general credit and praiſe, which they ſeparately and undoubtedly deſerve.

Though Mr. Schlegel's and Dr. Croke's (the former, indeed, rendered intelligible by the interpretation of the latter) may have exhauſted the principal arguments on both ſides of the queſtion; theſe pamphlets, without trying their relative worth, are all entitled to public regard for their fidelity of diſquiſition, and correct reaſoning upon it. They all lead, with honeſt confidence, to the ſame concluſion on the ſubject; viz. the prepoſterous claims, and uſurpation of the Northern Confederacy, though by different roads (Mr. Ward's in particular), and demonſtrate to the utter confuſion of domeſtic as well as foreign enemies, that whenever the rights of Britain, whether maritime or continental, are to be defended, the ſcientific *pen* of the political inquirer in his ſtudy, the circumſpect and well informed traveller on his return home; and the eloquent and indefatigable Barriſter at Law, can effectually aſſiſt in that defence; and be entitled to an eminent degree of national reſpect and applauſe, though it may not aſpire to the ſame heights of fame, with the *ſword* of an Abercrombie in the field, and the *cannon* of a Nelſon on the ocean.

The pamphlet in *French*, however, ſhould not be paſſed over, with

out the following extract from the prefatory note by the Editor; which unfolds this penetrating writer's view, in reprinting it.

"The criſis has now arrived to a more comprehenſive evil, than in the years 1778, and 1780; and the whole world is ſet on fire, ſo that it has been thought neceſſary to give this juſtification more publicly to the attention of every underſtanding, in the circles of political and commercial ſociety. It contains a regular ſeries of argument, upon all points whatſoever, of the general queſtion of privileged ſhips, and does not reſt upon the ſingle caſe of reciprocal aſſiſtance, ſtipulated upon the ſuppoſed probability of the fact of invaſion; a *caſus fœderis*, which ſome people inſiſted did not exiſt."

Porcupine's Works; containing various Writings and Selections, exhibiting a faithful Picture of the United States of America; of the Governments, Laws, Politics, and Reſources; of the Characters of their Preſidents, Governors, Legiſlators, Magiſtrates, and Military Men; and of the Cuſtoms, Manners, Morals, Religion, Virtues and Vices of the People: compriſing alſo a complete ſeries of Hiſtorical Documents and Remarks, from the End of the War in 1783, *to the Election of the Preſident, in March*, 1801. By William Cobbett. In twelve Volumes, 8vo. about 400 Pp. each. 5l. 5s. Cobbett and Morgan, London. 1801.

THE very firſt work which it fell to our lot to review, at the commencement of our critical labours, was one of the productions of Mr. Cobbett's pen, and ſince that time we have had occaſion to notice ſeveral other of his publications, which have been reprinted in England. Our readers will recollect, that theſe works invariably breathed a manly ſpirit of independence, a fervent attachment to his native country, a ſtrong affection for his lawful Sovereign, a marked deteſtation of rebellion on the one hand, and of oppreſſion on the other, and, an ardent zeal for the cauſe of religion, truth, and virtue. Few, however, comparatively ſpeaking, of the author's productions, have yet appeared before the Britiſh public; and it was, therefore, with great ſatisfaction, that we learnt his intention of collecting all his fugitive pieces, moulding them into a new form, and ſo giving them a conſiſtence and conſequence which they wanted before, and compriſing a body of uſeful and important information, peculiarly intereſting to this country, from the new light in which the effects of the American rebellion are diſplayed, the clear inſight which is given into the real ſituation of that continent, with which we muſt ever maintain a cloſe and intimate connection, and the juſt knowledge which is afforded of the manners, diſpoſition, and ſpirit of its inhabitants. Many books, indeed, have been written on America; and many partial hiſtories of the country have been publiſhed;—but all theſe, without an exception, we believe, have been compoſed for private purpoſes, with a view to exaggerate the virtues or to varniſh over the vices of individuals; and ſo to conceal, inſtead

of explaining, to the world the true ſtate of the country, its government, and inhabitants.—A hiſtory of the American war and of the rebellion which produced it, is yet a deſideratum in the world of politics and literature; materials for the compoſition of ſuch a hiſtory, have, we know, been collected; and we do not deſpair of living to ſee it publiſhed; but, in the mean time, the work before us is a moſt valuable acquiſition, which will, indeed, ſerve to prepare the public mind, for the reception of a ſeries of events, till the French revolution, for which they paved the way, unparalleled in Hiſtory. —Theſe volumes, moreover, contain a large maſs of original matter, which has never before been publiſhed either in England or America, and which conſtitutes a full third of the whole.

The work is dedicated to a Gentleman, of whoſe labours in defence of Kingly Government, we have had frequent occaſion to ſpeak in terms of appropriate commendation; and to whom the nation owes a debt of gratitude, which, though it may poſſibly remain unpaid in theſe diſjointed times, poſterity will not fail to acknowledge and diſcharge.

To JOHN REEVES, *Eſq, Founder of the Loyal Aſſociation againſt Republicans and Levellers.*

" DEAR SIR, *Pall-Mall, May* 29, 1801.

" This, the anniverſary of that happy day, which drove rebellion, republicaniſm, and tyranny from England; which reſtored the King to the throne, the Prelates to the church, the Nobles to their titles, the People to their liberties, and which brought the Regicides to the gibbet; this auſpicious day I have choſen for dedicating to you my humble labours in that cauſe, of which you have long been the moſt diſtinguiſhed and moſt ſucceſsful champion. I have ſelected you, on this occaſion, for many reaſons, but chiefly, becauſe you are the known enemy of republicans and levellers, becauſe you have defended the Church and the Throne againſt the encroachments of ſectaries and demagogues, and becauſe you have ſuffered perſecution for your loyal efforts. That perſecution, which ought never to be forgotten, did, however, produce ſome circumſtances, which I remember with pleaſure. When violence and cowardice, malice and ingratitude, had combined to ruin your fortune and blaſt your fame, there was one Engliſhman, who, like Abdiel, " faithful found among the faithleſs, faithful only he among innumerable falſe," had the courage to defend your cauſe; and, though his eloquence and truth prevailed not with the boiſterous hoſt, you had the ſatisfaction to owe your deliverance to an inſtitution, which ſprang not from the *branches*, but from the *trunk* itſelf, and the *quiet good ſenſe of the People*.

" With that reſpect, which I have ever entertained for you, ſince I firſt heard your name pronounced, I remain, dear Sir, your moſt humble and moſt obedient ſervant,

WM. COBBETT."

Of the proſecution entered againſt Mr. Reeves, of the conduct of *that* Houſe of Commons, at whoſe inſtigation it was commenced, and of the doctrine broached on the occaſion, we never had, and never ſhall

ſhall have, but one opinion;—that they were eminently diſgraceful to the country. When a Government, at a period of great danger, ſurrounded by an implacable foreign enemy, and a formidable band of domeſtic traitors, with principles of inſubordination and revolt widely diſſeminated among the people, not only forſakes but perſecutes its beſt friends and moſt reſolute champions, in order to flatter and to court unprincipled admirers, it commits an act of ſuicide and becomes equally an object of indignation and contempt.—Unhappily more than one inſtance of this ſtrange infatuation have fallen within our knowledge.

As the Preface affords the beſt explanation of the nature of this work, and moreover contains many ſpirited remarks, we ſhall extract the whole of it.

"Since the grand rebellion there has conſtantly been, in this kingdom, a certain portion of the leaven of republicanism. Sometimes it has remained, for years together, in a dormant ſtate: but whenever it has found materials to mix with, it has never failed to revive, to ferment, and to ſwell the diſcontents and the calamities of the country. Of late years it has been enlivened, cheriſhed, and augmented by various means, but by nothing ſo much as by the ſucceſs of the American rebellion, and by the long and uninterrupted ſeries of miſrepreſentations and falſehoods, which have, through every poſſible channel, been propagated reſpecting the new Government and rulers of the United States.

"Having ſucceeded in ſeparating the Colonies from the Mother Country, the leading Whigs in America very naturally exerted their utmoſt efforts to perſuade the world that their country *was benefited by that ſeparation*; and though this was, by every one who was a witneſs to the effects of the change, well known to be falſe, it nevertheleſs paſſed uncontradicted: thoſe perſons in America, who were diſpoſed to remove the deception, had it not in their power. The Whigs had the excluſive poſſeſſion of the preſs, to make uſe of which, for the purpoſe of ſhowing the evils which had reſulted from the rebellion, would, till within the laſt ſeven years, have coſt the life of him who ſhould have the temerity to perſevere in it; beſides, the loyaliſts who had, by various ties, been bound to the ſoil of the States, had ſeen themſelves formally abandoned (in the peace of Lord Shelburne) by the only power from which they could poſſibly hope for protection; and, therefore, in the ſervice of that power, there was no reaſon for them to hazard that property and peace which, in ſecret and in ſilence, they were permitted to enjoy. If, in ſome few inſtances, indignation, at the ſhameful falſehoods of the Whigs, burſt forth in defiance of reaſon and of intereſt, the cruel perſecution, which invariably followed theſe indiſcreet ebullitions, ſoon ſtifled the feeble voice of loyalty and truth.

"During my reſidence in the United States, few men had a better opportunity of learning the real and undiſguiſed ſentiments of the people, and very few ever turned ſuch an opportunity to greater profit; and I ſolemnly declare, that I never met with a man, in whatever rank or ſituation of life, who did not regret the ſeparation of the United States from the Mother Country. Many men differed widely from me in political maxims; many juſtified the proceedings of the Rump Congreſs; many more condemned the conduct of Great Britain; and I have met with ſeveral who were loud

in their clamours againſt kingly government, however modified; but I never knew one American who, in his calm and candid moments, did not acknowledge that the country was much happier before the rebellion than it ever had been ſince. All thoſe who had arrived at the age of maturity, previous to the fatal rupture, uſed to anſwer my obſervations on the diſtracted ſtate of their country by deſcribing its peaceful and happy ſtate thirty years ago; and, on ſuch occaſions, it has happened to me, not unfrequently, to hear thoſe, who had carried arms againſt their King, ſhift the ſin from their own ſhoulders to thoſe of the pretended patriots of England. But this candour never extended to the preſs, which, in ſpite of the inward conviction of the people, was conſtantly employed in boaſting of the happy effects of the ſeparation, and in diſguiſing all the numerous calamities which had ariſen therefrom.

"The reluctance, which all thoſe who had been active in the rebellion, muſt neceſſarily feel, to ſee the evils of that rebellion expoſed, is quite ſufficient to account for the miſrepreſentations of the American preſs; and, if to this reluctance we add the intereſt, which every man of property had, in whatever tended to invite new ſettlers, and to enhance the value of the funds and the land of the country, we ſhall not be ſurpriſed, that, in ſpite of party animoſities and domeſtic broils, the ſyſtem of deception has been conducted with an unanimity and an eſprit-de-corps, that would not diſgrace a community of monks.

"While the preſs, which is now become the ruler of the opinions of men, was, in America, thus enliſted under the banners of the republicans; in Europe circumſtances rendered it not leſs devoted to their ſervice. France, which on the Continent gave the faſhion in ſentiment as well as in dreſs, was compelled to eſpouſe their cauſe, in juſtification of her own conduct; and though it was exceſſively ridiculous to hear her monkies chatter about giving liberty and happineſs to Britiſh Colonies, the envious nations of Europe, who all, either openly or ſecretly, rejoiced at the humiliation of England, liſtened to them not only with patience, but with pleaſure and applauſe.

"In England alone exiſted the means of detection and expoſure: but, here, the reins of government had paſſed into the hands of the very men, who had juſtified the reſiſtance, and who had, in a great meaſure, become partiſans of the Americans. They did, indeed, ſet themſelves ſeriouſly to work to repair the financial and commercial injuries which the rebellion had brought on their country; but the political injuries they were obliged to leave untouched, or to acknowledge their own errors, an effort of candour never to be expected from a political party. Lord North and his adherents might have done much; but, as if fate itſelf had declared in favour of deluſion, they formed a connexion, which for ever afterwards ſealed up their lips. There were, indeed, ſtill men enough in England who abhorred the American rebellion, and who were able and willing to expoſe its miſchievous and diſgraceful conſequences. It was too late; the torrent of errror was become irreſiſtible; the floodgates were burſt open, and the inundation enſued. From that time rebellion ceaſed to be a crime, and loyalty to be a virtue. There is, in ninety-nine hundredths of mankind, a propenſity to approve of whatever is crowned with ſucceſs; hence, many of thoſe, who, while the iſſue of the conteſt was doubtful, expreſſed a becoming deteſtation of the conduct of America, have, ſince the cloſe of the war, appeared amongſt the forwardeſt to congratulate her on the event,

and

and to eulogize thoſe who were, and who ſtill are, branded with the name of rebels, in the reſolutions of the Parliament, and the proclamations of the King.

"While this rare combination of circumſtances conſpired againſt truth and monarchical government, the Britiſh preſs, than which nothing ever was, or ever can be, more ſervile, kept an exact pace with the deluſion of the nation, till, at laſt, it is become a matter o courſe for us to read of the American rebellion (which has been ſoftened into *revolution*), not only as a juſtifiable, but a meritorious act, which has led to the formation of a government the moſt perfect in the world, conducted by men the moſt virtuous, and rendering the country the moſt proſperous, and the people the moſt happy in the univerſe. I ſpeak not of that part of the preſs which is under the controul of ſectaries and republicans; from them ſuch ſentiments are ever to be expected: I allude to publications which profeſs great loyalty, and in which America is ſaid to have "ſhaken off the *yoke*," to have "gained her *freedom*," to have "ſucceſsfully reſiſted *unlawful controul*," to have "*emancipated* herſelf," and to have "taken her place amongſt the family of independent nations, of which ſhe is the *happieſt* ſiſter, and to which ſhe is a bright *example*." Nay, a modern compiler, a clergyman of the Church of England, and Fellow too of St. Mary Magdalen College, Oxford, to be plain, the Reverend Arthur Homer, D. D. has, in his propoſals for publiſhing a Bibliotheca Univerſalis Americana, thought proper to repreſent General Waſhington, the man who, while he bore a commiſſion under his and Dr. Homer's Sovereign, was the very firſt in the Colony of Virginia to ſubſcribe to a fund for raiſing troops to fight againſt that Sovereign; the man who afterwards commanded the rebel army, who, in cold blood, and contrary to the laws of war, executed the gallant Andre; the man, in ſhort, whoſe fame reſts on his having been the principal inſtrument in cutting off an empire from the crown of Britain; this is the man whom the Reverend Arthur Homer has thought proper to repreſent as "*the* GREATES T *and* MOST VIRTUOUS *character that the New World has ever produced*;" and the Reverend Gentleman has the modeſty to preſume, that in this his opinion, "*every* GOOD MAN *and every* LOYAL SUBJECT *of this country will at preſent concur.*" The death of "the *greateſt* and *moſt virtuous* character that the New World has ever produced," induced Dr. Homer to alter his propoſals, in a new edition of which he propoſes to dedicate his book to the Biſhop of Landaff. It would ſeem, that the New World had not, in his opinion, produced a ſecond character quite worthy of the honour, though, in beſtowing it on my Lord of Landaff, the Reverend Gentleman, apparently ſenſible that ſome of the "worthy compeers" of Waſhington might think themſelves ſlighted, takes an opportunity of paying them all a very handſome compliment. While the *teachers* of the nation openly promulgate opinions like theſe, it is both fooliſh and unjuſt to complain of the progreſs of diſloyalty. If Doctor Homer were deſirous to find a native of the New World worthy of the "mark of reſpect" which he had to beſtow, one would have thought that Biſhop Inglis, Count Rumford, General De Lancy, Judge Ludlow, or ſome other out of the long liſt of brave and learned men, who abandoned their property and ventured their lives for their King, might have been preferred to a man, who, however his deeds may now be varniſhed over, will ever ſtand as a *traitor* on the records of England.

"The praiſes of the American government form a never-ending ſubject for almoſt every political publication that iſſues from the Britiſh preſs. When the daring rebel Paine inſulted the nation with his eulogiums on the governments of France and America, and held forth his triumphant compariſon between them and the government of England, as far as related to that of France, he met with contradiction and expoſure; but, as to that of America, which furniſhed much the moſt dangerous example, his falſehoods were ſuffered to paſs as incontrovertible facts; even he, who was emphatically ſtyled *the father of lies*, was preſumed to ſpeak truth, when he ſpoke in favour of America. When his Rights of Man appeared in the United States, even the Whigs themſelves bluſhed at his impudence; yet did the cowardly preſs of Great Britain, influenced partly by the ſordid ſpirit of commerce, and partly by the republican principles of its conductors, ſilently acquieſce in the correctneſs of his ſtatements.

"To England, the conſequences of this ſyſtem of deception, have been ſuch as might have been expected. The people, as far as the nefarious influence of the preſs, and the ſtill more nefarious influence of the ſectarian pulpit, have reached, are ſtrongly tinctured with republicaniſm. They have loſt much of the reſpect which they formerly entertained for the Royal authority, and much of the abhorrence which they ought always to have preſerved of rebellion againſt it. And where is the wonder? When the people ſee ſuch men as the Earl of Buchan and the Marquis of Lanſdowne ſend acroſs the Atlantic for the portrait of a notorious rebel, and exhibit it as the moſt precious piece in their cabinets; when the people hear a Reverend Doctor of the Church deſcribe that rebel as the "greateſt and *moſt virtuous* character that the New World has ever produced;" when they hear Sir John Sinclair, with audacity unparalleled, call upon them not only to admire this rebel, but to contribute towards a fund for the raiſing of a monument to his memory, even in the dominions of their Sovereign, againſt whom he had rebelled; when they hear and ſee theſe things, who can blame them for thinking lightly of rebellion? Who can blame them for rebelling themſelves? And if it be true, that the moſt perfect government, adminiſtered by men the moſt wiſe and moſt virtuous, and producing the greateſt poſſible degree of proſperity and happineſs, has reſulted from a rebellion, and a rebellion too againſt George the Third, what is the natural, the obvious, the inevitable concluſion?

"This queſtion I put to a gentleman in England, to whom I wrote in the year 1798. I pointed out to him the neceſſity, not only of contradicting the captivating falſehoods, which were propagated with reſpect to America, but of appealing to the experience of that country for evidences againſt republican government, aſſerting, what I now repeat upon more perfect conviction, that the diſaffection in the Britiſh dominions, particularly in Ireland, was chiefly to be aſcribed to the deception with reſpect to America, and that it was in vain to hope for a radical cure, till that deception was removed. I added, that I was aware of the arduouſneſs of the undertaking; but that, if it pleaſed God to ſpare my life, I was reſolved to attempt it.

"This reſolution I have now fulfilled. During a reſidence in the United States of eight years, I wrote much upon the paſſing events, and diligently collected whatever appeared to me calculated to exhibit the country, the government, and the people, in their true colours. Theſe writings and ſelections I now ſubmit to the world.

"The

"The arrangement which I have adopted, appeared to be the only one of which the materials would admit. I have begun with the pamphlets, and placed them according to their dates, down to the time when Porcupine's Gazette began. But as theſe pamphlets, in general, are confined each to a ſingle ſubject, the work, ſo far, would have given but a very imperfect idea of the politics of the whole time during which it was written. To ſupply this defect, I have inſerted between each pamphlet, ſuch matter as forms an hiſtorical ſketch of the intermediate ſpace, making the concluſion of each ſketch a ſort of introduction to the ſucceeding pamphlet. Theſe additions not only render the chain of events entire, but alſo ſerve as a key to the pamphlets themſelves, many parts of which, without ſome ſuch aid, muſt appear unintelligible to thoſe who are not thoroughly acquainted with all the characters introduced, and who have not a perfect recollection of all the circumſtances amidſt which each pamphlet was firſt brought forward to the public. When I arrive at the epoch, at which the Gazette commenced, I begin to make ſelections therefrom; rectifying, as I proceed, the errors which were committed through haſte or want of correct information.

"In general I have followed the chronological order; but ſuch articles as I found divided, I have brought under one head; and whatever I thought neceſſary to preſerve of the proceedings of Congreſs, I have placed together under the date of the cloſe of each ſeſſion reſpectively.

"In order to render the work as complete and ſatisfactory as poſſible, I have prefixed to the firſt volume a Summary View of the Politics of the United States, from the end of the American war, to the time when I began to write. This retroſpect will enable the reader to trace back to their efficient cauſes, that abſurd and unnatural partiality for France, that enthuſiaſm in her unjuſt and impious cauſe, and all thoſe novel, wild, and dangerous notions, to eradicate which, I ſo long, and, notwithſtanding appearances, ſo ſucceſsfully laboured. To the cloſe of the work alſo, I have made conſiderable additions. My laſt American publication came down no later than April, 1800: but I have now added ſelections and remarks to complete the ſeries up to March, 1801.

"So large and ſo miſcellaneous a work certainly requires all the aid that mere editorſhip can afford. Each volume bears the date of the month and the year in the running title at the top of the page. Beſides this, every volume has a table of its contents; the firſt volume contains a general table, and the laſt volume a general and copious index.

"After all, however, it muſt be confeſſed, that I preſent to the world neither a hiſtory, nor a magazine, nor a journal; but ſomething partaking of the nature of them all; a maſs of matter, left to be ſeparated and digeſted in the mind of the reader. It will, indeed, require a reaſonable ſtock of patience to go through the twelve volumes; but if any one ſhould happen to have perſeverance enough to ſucceed in the undertaking, I venture to aſſert, that he will derive therefrom more information reſpecting the cuſtoms, the manners, the morals, the religion, and the politics of America, than from all the hiſtories and travels that have ever yet been publiſhed. There is no branch of republican government, whether legiſlative or executive, civil or military; no right or privilege of the poor ſovereign people; no bauble with which he is amuſed, no democratic trick by which he is deceived; in ſhort, there are none of thoſe means by which liberty contrives to rob a people of their freedom, which are not fully explained and

and expoſed in the facts that I have recorded. I have given a delineation, or rather have furniſhed the materials wherewith the reader will be able to delineate, upwards of one thouſand public characters, and not a ſmall number of private ones. In recording theſe facts, I have not indeed, been under the mollifying influence of modern candour; but I have, in no one inſtance, knowingly and ſeriouſly, given falſehood for truth; and, though the reader will ſometimes find me ſevere, frequently very rough, and more frequently very dull, he will never find me irreligious, factious, or ſervile.

"The republicans, and the blind and obſtinate advocates for American liberty, will ſay that I am partial and vindictive; but, I proteſt with the ſolemnity and ſincerity due to an oath, that I have not ſet down "aught in malice;" and that I harbour not the leaſt reſentment towards America or her inhabitants in general. I wiſh them all poſſible proſperity and happineſs; but I alſo wiſh to convince the world, that their proſperity and happineſs have not been augmented by a rebellion, though a ſucceſsful one, againſt the mildeſt, the moſt juſt, and moſt virtuous of Sovereigns.

"If I have given the name of *rebellion* to that which others have called a *revolution*, it has neither been from a deſire to ſee thoſe concerned in it ſuffer for the offence, nor to keep alive any degree of hatred againſt them on account thereof; it has been dictated by a ſenſe of propriety and of juſtice: and I am fully perſuaded, that till the people of America themſelves are brought to look upon their revolt as a rebellion, their own government will never acquire ſtability. I have, indeed, been moſt unjuſtly and ungratefully treated by ſome perſons in the United States; but the kindneſs and generoſity which I have received from others, have entirely effaced this injuſtice and ingratitude from my mind. I have ſpent my beſt days in America; I have contracted friendſhips there, which never can ceaſe but with my life; and were I compelled to make a choice between my friends in England, and my friends in America, I have no heſitation in ſaying, that, with a very few exceptions, I ſhould prefer the latter. But private feelings ought to have no influence over a man's public conduct: I am called upon, on this occaſion, to ſpeak the truth, or to hold my tongue. In ſpeaking of the characters and conduct of the Whigs, I muſt always be underſtood as making numerous exceptions. The ſame caution will apply to my deſcription of every claſs of perſons; and I wiſh to impreſs ſtrongly on the mind of the reader, that from my account of individuals or bodies of men, he muſt never draw a concluſion unfavourable to the people at large, who, though they have ſome faults peculiar to themſelves, have alſo ſome virtues poſſeſſed, to the ſame extent, by no other nation; in ſhort, I wiſh unequivocally to declare, what I have frequently declared before, that, with the exception of thoſe vices which are the immediate effect of their government, the Americans yield, in no reſpect whatever, to any people in the world.

"With equal ſolemnity I declare as to myſelf, that I have never acted, in any inſtance under the influence, direct or indirect, of his Majeſty's Miniſters; that I never have received at their hands, or at the hands of any other perſon whatever, any reward for any thing I have ever written. I hope, indeed, that both the late and the preſent Miniſtry, have *approved* of my humble efforts in the cauſe of our King and Country, which is alſo the cauſe of every good man in every country in the world; but I am very far from wiſhing for any pecuniary mark of their approbation, which, were they to offer it, I would not receive. W. COBBETT."

Pall-Mall,
29th May, 1801.

The author's ſummary view is interſperſed with various anecdotes of individuals, who took an active part in the rebellion; and contains a ſuccinct account of the proceedings which followed the declaration of independence, from the peace of 1783, to the year 1794. Here the fruits of rebellion are expoſed naked to the ſight, ſtripped of all the meretricious embelliſhments of revolutionary ſophiſtry, the vain trappings of affected patriotiſm, and the tinſel decorations of falſe philoſophy. The ſubſtitution of poverty for wealth, of miſery for happineſs, of danger for ſecurity; ſuch were the bleſſed effects of this boaſted revolution; and may ſuch ever be the effects of ſucceſsful revolt, combining the crime of diſobedience with the ſin of perjury!

On the peace of 1783, ſome ſtrong obſervations are made, which place the Britiſh miniſters of that day, in no very favourable point of view. The remarks, reſpecting that article of the treaty which ſtipulates the payment of debts due from Americans to Britiſh ſubjects, are new, but forcible.

"It is notorious, that *one of the principal objects* of the inſtigators of, and leading actors in, the rebellion, was *to wipe off the debts which they owed to the mother country*. How fooliſh was it, then, to ſuppoſe that they would pay thoſe debts, after they had ſucceeded in that rebellion! The treaty, like moſt of our other treaties, exhibits a ſtrange mixture of meanneſs and prodigality: with one hand we extort a promiſſory note for a couple of millions, and with the other we throw away thirteen populous and flouriſhing colonies. In the treaty of 1794, inſtead of recovering this falſe ſtep, we have gone a ſtep further in folly. Still hankering after the two paltry millions, we have revived the old ſcore, and, along with it, all the animoſity of the rebel war; we have made thoſe our decided enemies, who would have been neutral, at leaſt with reſpect to us; we have foſtered every prejudice againſt England, and every diſpoſition favourable to France. When the treaty of 1794 arrived in America, men of ſenſe lifted their hands and eyes at our folly. A member of Congreſs, ſpeaking to me of the 6th article, ſaid, that if Robeſpierre had had to dictate, he could not have dictated any thing better calculated to ſerve the cauſe of France. See in vol. xii. an account of the proceedings of the Board of Commiſſioners."

This article has certainly proved an apple of diſcord; and the author's ſuggeſtions are entitled to the ſerious conſideration of our Government. The Americans immediately began, as might naturally have been expected, to deviſe means for eluding the juſt demands of their creditors, and the real friends to the new Republic entertained ſerious apprehenſions, that the flames of war would be kindled anew by the breath of avarice. Mr. Hamilton, a gentleman well known in America, and not more diſtinguiſhed for his talents than for his integrity, made a very ſtrong and ſpirited appeal to his countrymen, on this occaſion, exhorting them to make juſtice the guide of their conduct, and reminding them of their abſolute inability to maintain a new war, ſhould they be ſo raſh as to provoke it. "*We know*,"—ſays Mr. H.—"*and all the world knows, it is out of their power*." This acknowledgement leads Mr. Cobbett to make the following pertinent remarks, on the peace of 1783.

"It

" It is, indeed, very true, that it was out of the power of America and her allies, to renew the conteſt; and it is not leſs true, that it was out of their power to have *continued the conteſt.* At the very moment when General Conway's (a *General* indeed!) motion paſſed the Houſe of Commons; at the very moment when his Majeſty was thus compelled to act upon the *defenſive* againſt his rebel ſubjects; at that moment, the army which lay at New-York, placed under proper commanders, and two millions of money, in honeſt hands, would have re-eſtabliſhed his authority from New-Hampſhire to Georgia.

" Under the conviction of theſe truths, we angrily aſk, *why was peace made on ſuch terms?* It was unaccountable at the time; but, latterly, facts have leaked out, that, by little and little, explain the myſtery. Doctor Prieſtley, in the ſummer of 1799, publiſhed ten letters to his neighbours, the inhabitants of Northumberland, in the State of Pennſylvania. Theſe Letters, which Mr. Johnſon, of St. Paul's Church-yard, has taken good care *not* to republiſh, contain many precious confeſſions, amongſt which is the following, which certainly throws great light on a very dark tranſaction:

' From the *commencement* of the American war I *wiſhed for the indepen-*
' *dence of this country*, being firmly perſuaded that it would be for the real
' advantage of England, as well as of theſe States; and this is now, I
' believe, almoſt univerſally acknowledged to be the caſe. I am equally
' well perſuaded that it would be for the benefit of *the people* of England (*I*
' *do not ſay for the glory of the Monarch)* to have nothing to do with the do-
' minion *of the Eaſt or the Weſt Indies.* I once mentioned this opinion to Sir
' George Saville, adding that it would have been much better for England
' *never to have had the poſſeſſion of Gibraltar*, and that it would be good policy
' *to give it up.* He ſaid that *he had often thought ſo too*, but that the opinion
' was *ſo unpopular* that he had not *dared to avow it.*

' The late Lord Chatham was fond of foreign poſſeſſions. He was
' much againſt granting abſolute independence to America, which he ſaid
' was the faireſt jewel in the crown of the Britiſh Monarch; and his opi-
' nion had *for ſome time* great weight with the Marquis of Lanſdown, then
' Lord Shelburne. On this Dr. Price, who thought as I did on the ſub-
' ject, agreed with me to write our thoughts ſeparately on the ſubject, and
' preſent them to his Lordſhip. We did ſo; and ſome time after he told
' me that he had ſhown my paper to Lord Chatham, but that he was much
' offended at it. *At the concluſion of the war, however, the Marquis made no*
' *difficulty of granting what he thought not only neceſſary, but advantageous to*
' *his country, of which he was then Prime Miniſter.* Had he continued ſo
' to this day, his *liberal* and *enlightened* policy would have ſaved England,
' and all Europe, the horrors of the preſent moſt ruinous and impolitic war."

Letter V. p. 25.

" Here we have a peep behind the curtain. We ſee the wires, and obſerve their motion. The famous *patriot* Whig, Sir George Saville, is here ſeen in a ſtate of perfect nudity, and the influence of the two Sectarian Prieſts is fully expoſed. Had the Doctor confined himſelf to the independence of the United States, commercial avarice and blindneſs might have joined in his opinion; but, by making his principle general, by applying it *to the Eaſt and Weſt Indies*, he has, I imagine, deprived himſelf of all hope of approbation, even from the city of London, whoſe regard for the

" *glory*

"*glory of the Monarch*" is not much greater than his own.* The Doctor and his friends, from lopping off the *Eaſt* and *Weſt Indies*, and *Gibraltar*, would, doubtleſs, go to *Canada*, *New Brunſwick*, and *Nova Scotia*, taking *Bermuda*, *Newfoundland*, and other like excreſcences, in their way. Having finiſhed their work at a diſtance, they would come nearer home, where they would prune away *Jerſey*, *Guernſey*, and *Alderney*; where, ſailing round St. George's Channel, they would chop off, *en paſſant*, the iſlands of *Wight* and *Angleſea*. The *Weſtern Iſlands* would require but a ſlight back-handed ſtroke, from which they would raiſe their axe to hew away *Ireland*; and thus would they leave us a nice, ſnug, compact, little nation, entirely *unenvied* and almoſt *unknown*.

"It is not true, that the granting of the independence of America was '*an advantage to England.*' It was, on the contrary, the greateſt evil that ever befel her. It was the primary cauſe of the preſent war, and of all the calamites which it has brought upon England and upon Europe. If England and the American States had continued united, they would have prevented France from diſturbing the peace of the world. That fatal meaſure, though it has not curtailed our commerce, has created a power who will be capable of aſſiſting France in any of her future projects againſt us, and whoſe neutrality, when France recovers her marine, muſt be purchaſed by us at the expenſe, firſt of commercial conceſſions, and finally, by much more important ſacrifices. In ſhort, it laid the foundation of the ruin of of the Britiſh empire, which can be prevented by nothing but a wiſdom and an energy, which have never yet marked the councils of our Government, in its tranſactions with the American States."

Hence we ſee that the reſtleſs mind of Doctor Prieſtley was ever engaged in the cauſe of rebellion; and that even men, who ſtood high in the public opinion, led away by the furious zeal of party, and polluted by the infectious ſpirit of modern whiggiſm, could ſo far forget their allegiance to their Sovereign, their duty as ſubjects, as to *wiſh* well to the cauſe of his enemies! Strange infatuation! that could thus conceal from minds richly-endowed by nature, and highly cultivated by education and ſtudy, the moſt plain and obvious truths;—that could ſink their judgment in their vanity, leading them to ſet up

* This indiſcriminate cenſure of the City of London muſt, no doubt, be imputed to the author's peruſal in America of the public accounts of thoſe factious and diſorderly meetings, called *Common Halls*, from which, it is well known here, no accurate judgment can poſſibly be formed of the real ſentiments of the corporate body of the City of London. As well might the opinions of the electors of Weſtminſter be collected from the annual toaſts at the Shakeſpeare Tavern, or the occaſional aſſemblages of the mob in Palace Yard!—The City of London, happily for the country, contains as many men of as loyal diſpoſitions, and as liberal minds, as are to be found in any claſs of perſons throughout the kingdom. If blame be imputable to the *Aſſociated Livery*, a body which is principally compoſed of ſuch men as we have deſcribed, it is not for the want of a diſpoſition to promote the real intereſts of the Britiſh empire, but for a culpable inertneſs and tardineſs of action, which frequently give to their enemies an advantage which they could not derive from their numbers, weight, or influence. *Rev.*

their own opinions above thoſe of their Monarch and his Councils; and that could ſink their allegiance in their paſſions, by urging them to labour for the promotion of their own crude and ill-founded deſigns, by the diſmemberment of their Sovereign's empire! We hope, however, we ſhall never have the mortification to ſee *another* peace concluded by Lord LANSDOWNE or any of his political pupils. Lord SAINT-HELENS is one of theſe, and if we be to judge of diplomatic ſkill by the treaty which he has lately concluded with the Court of St. Peterſburgh, a treaty in which he has ſacrificed the *ſubſtance* for the *ſhadow*, abandoning the future intereſts of his country to the preſſure of the moment, in order to avoid a difficulty which he wanted the ability to ſurmount, and, inſtead of removing the ground of ſubſiſting differences, laying the baſis for endleſs diſputes; —if by this ſpecimen his Lordſhip's talents were to be appreciated, they would be found to poſſeſs all the worſt ſymptoms of the worſt of ſchools;—a ſchool, whoſe profeſſors, cold without caution—reſerved without diſcrimination—artful without judgment—and crafty without wiſdom—have marred, by their negociations, all the brilliant ſucceſſes of our heroes; robbed us, by their haſty and ill-digeſted conventions, of the hard-earned fruits of our victories;—and weakly, if not wickedly, abandoned in the cabinet, what had been bravely, though dearly, won in the field. *

A ſingular proof of that meliorated ſtate of ſociety, and improvement of the moral condition of men, which reſulted from the emancipation of the Americans from the ſhackles of allegiance, is exhibited in the ſocial harmony and perfected integrity which have ſince prevailed among the inhabitants of the United States.—So much has the ſpirit of litigation decreaſed, that "*before the war*, Orange County ſaw but *one* action of debt tried in *eighteen years*; and, ſince the war, the City and County of New York (in the ſame state) have ſeen upwards of *twelve thouſand* actions of debt commenced in *four months!!!*"

The moſt curious and intereſting part of this ſummary is that in which the progreſs of thoſe diſcontents, which aroſe after the concluſion of peace, is traced and deſcribed. The rebels now fought their rulers with the ſame weapons which theſe rulers—then rebels themſelves—had employed againſt their Sovereign and his lawful government; and they ſucceſsfully turned their arguments against themſelves. It is entertaining enough, at this diſtance of time, when all animoſity has ſubſided, to obſerve the extreme difficulty which the leaders of the revolution, when their object was accompliſhed, had to counteract the dangerous effects of their own miſchievous doc-

* Since the text was printed, we have acquired an accurate knowledge of ſome moſt important political facts, which lead us totally to abſolve LORD SAINT HELENS, of all guilt attached to the concluſion of the Treaty with Ruſſia. The whole blame of that tranſaction reſts with the British Cabinet. *Rev.*

trin

trines; and to ſee them having recourſe to the ſame ſolid and unanſwerable arguments which, on the eve of the rebellion, had been ſtrongly, though ineffectually, urged againſt themſelves. The leſſon which ſuch tranſactions afford is ſo inſtructive, and, moreover, ſo neceſſary at a time when the ſame ſcenes are renewed on the continent of Europe, that, copious as our extracts have already been, we cannot reſiſt the temptation of laying before our readers, a remarkable inſtance of the ingenuity of a rebel chief diſplayed in his ſenſe of the American declaration of independence.

" The diſcontents of the people increaſed with the increaſe of their diſtreſſes and their taxes. Riots and revolts broke out in ſeveral of the States. In that of Maſſachuſetts, the very State where the rebellion was hatched, and where the ſword was firſt drawn, theſe diſcontents broke out into open inſurrection. A conſiderable number of the malcontents aſſembled, and put themſelves under the command of a leader named Shay, who had himſelf ſerved in the rebel army. A body of troops were marched againſt the inſurgents, who were, though not without ſome difficulty, reduced to ſubmiſſion."

" Theſe malcontents did not fail to employ againſt their new rulers the ſame arguments which theſe rulers had employed to ſeduce them from their allegiance; and, in ſome inſtances, they borrowed the invectives and the falſehoods which had been uſed with ſo much ſucceſs againſt the King and his Government. ' What,' ſaid the partiſans of Shay, ' ſhall we, who have ' ſhed our blood in ſhaking off the tyranny of Britain, now ſubmit to a ty- ' ranny ten thouſand times more odious and oppreſſive, without enjoying ' any of the quiet and protection which our former tyrant yielded us? ' The ' paper which the Congreſs publiſhed to the world, in juſtification of their ' demand of independence; that memorable paper contained a declaration ' of the principles of the Congreſs, and an enumeration of the grievances of ' the people. Let us recite them here, compare them with the practice of ' our preſent rulers, and with our preſent grievances.

> ' We hold theſe truths to be ſelf-evident, that all men are created ' equal; that they are endowed by their Creator with certain ' unalienable rights, amongſt which are life, liberty, and the ' purſuit of happineſs. That to ſecure theſe rights, govern- ' ments are inſtituted amongſt men, deriving their juſt powers ' from the conſent of the governed; that whenever any form ' of government becomes deſtructive of theſe ends, it is the ' right of the people to alter and aboliſh it, and to inſtitute ' a new government.'

' Theſe, then, are the principles, to ſupport which we drew the ſword ' againſt our former ſovereign. This was the condition on which we ha- ' zarded our all. In fulfilling our part of the compact, we have loſt our ' time, our property; many of us our health and our limbs, and the lives ' of friends and relations the moſt dear to us. But how have the Congreſs ' and other men in power fulfilled their part of the compact? Inſtead of ' becoming all *equal*, is not the inequality greater than ever? Have not ' our rulers fattened on the war, while it has reduced us to a ſtate of ſtarva- ' tion and rags? In one ſhort and comprehenſive deſcription, are we not ' become a nation of grandees, and of beggars?

' We were told, that amongſt our unalienable rights, were ' *life, liberty,* ' and

'and the *purſuit of happineſs*.' Our *lives* have not, indeed, been taken from 'us; our ſouls have not, *as yet*, been alienated from our bodies; but every 'comfort of life has been alienated. We have no *liberty* but the liberty of 'chooſing the means of putting an end to our miſeries; and we cannot 'eſteem it a very great favour to have our choice between a rope and a 'knife. The '*purſuit of happineſs*' is a bleſſing, which, we muſt confeſs, 'we enjoy in its fulleſt extent; for, if we may judge from our preſent pro-'ſpects, it is a purſuit that will end with our lives.

'The remedy has been pointed out by the very perſons, of whoſe conduct 'we now complain. 'Whenever' ſays the Declaration, '*any* form of go-'vernment becomes deſtructive of theſe ends, it is the right of the people 'to ALTER AND ABOLISH IT.' We wiſh not to go ſo far. We wiſh not 'to aboliſh, nor do we wiſh to alter the Government; but we wiſh that 'Government to redreſs our grievances, which we can beſt recite by a com-'pariſon between them and thoſe grievances which are ſet forth in the De-'claration of Independence.

1. "He" the King) "has refuſed his aſſent to laws, the moſt 'wholeſome and neceſſary for the public good."

'And ſo have our new rulers. Nay, they have not only refuſed, and 'do ſtill refuſe, to paſs laws, the moſt wholeſome and neceſſary for the 'public good, but they have paſſed other laws, deſtructive of the public 'good; which laws they keep in full force againſt the will and the re-'peated complaints of the people."

2. 'He has made judges dependent on his will alone, for the te-'nure of their offices, and the amount and payment of their 'ſalaries.'

'Not only are Judges at preſent dependent in many caſes on the will of 'the Congreſs and State Legiſlatures, but theſe bodies have themſelves 'uſurped the office of Judges, and have, and do ſtill, *exerciſe the functions of 'both Judges and Jurors*.

3. 'He has erected a multitude of new offices, and ſent hither ſwarms 'of officers to harraſs our people, and eat out their ſubſtance."

'Since the iſſuing of this declaration, offices have increaſed in number a 'hundred fold; we are harraſſed from the riſing to the going down of the 'ſun; officers of all denominations and degrees ſwarm about us as thick as 'the locuſts of Egypt, and it matters little to us whether they come from a 'foreign country, or creep out of our native earth. That they eat up our 'ſubſtance, we have but too clear a proof in the miſery that univerſally 'prevails, where peace and plenty formerly as univerſally reſided. Once 'we were like lambs living in a paſture, where we could baſk and feed at 'one and the ſame time; now we are like dogs ſnarling and fighting for 'the bones that come from the tables of our maſter.

4. 'He has quartered large bodies of armed troops amongſt us. 'He has rendered the military independent of, and ſuperior to, 'the civil power."

'Thoſe who rule us at preſent have no other power but the military, 'whereby they hold us in ſubjection to their will; and, to add to our morti-'fication and diſgrace on this ſcore, they compel one part of the commu-'nity to bear arms againſt the other.

5. "He

5. 'He has cut off our trade with all parts of the world.'

'We ſcarcely know what the King did in this reſpect; but this we 'know, that, before the war, our ſea-ports were in a flouriſhing condition, 'and that they are now as deſtitute of commerce as our pockets are of 'money. We have no trade, no credit, and have no hope that either will 'return to our unfortunate country.

6. 'He has aboliſhed the *free* ſyſtem of *Engliſh laws* in Canada.'
'He has taken away our own charters, and altered fundamen-
'tally the forms of our Government.'

'It was, perhaps, no great matter to us what was done in Canada; and 'we are ſorry, that, as the aboliſhing of 'the *free* ſyſtem of *Engliſh* laws '*there*, was ſo great an evil, it was imitated *here*. If the King did wrong 'in altering 'fundamentally the forms of our Government,' why are not 'thoſe forms *reſtored*, inſtead of being completely annihilated?

'We marvel, that in this Declaration, which was intended to proclaim 'to the world all the grievances that urged us to take up arms, the Con-'greſs took no notice of the unjuſt and oppreſſive taxes, that were attempted 'to be forced on us, and which, in our ſimple judgment, were the chief 'cauſe of reſiſtance. Our rulers acted wiſely. They foreſaw, perhaps, 'that they themſelves ſhould ſoon load us with taxes, compared to which, 'the duty on ſtamps, and on tea, would appear as a feather in the balance; 'they doubtleſs foreſaw, that, after ſeven years of toil, danger, devaſtation, 'and bloodſhed, we ſhould be compelled to pay taxes, ten times heavier 'than the Britiſh Parliament even wiſhed to impoſe on us. What burdens 'that unjuſt aſſembly might have had in contemplation, it is impoſſible for 'us to ſay; but, if their rapacity could have invented modes of extortion, 'more oppreſſive and arbitrary than thoſe which are now practiſed on us, 'they ſurpaſs, in ingenuity and cruelty, any ſet of tyrants we have ever heard 'of, not excepting the Spaniſh Inquiſition, or the Turkiſh Divan.

'It being then clearly ſtated, in the Declaration of Independence, that, 'Whenever *any* form of government becomes deſtructive of *life*, *liberty*, and 'the *purſuit of happineſs*, the people have a right to *alter* and *aboliſh* it;' 'and it being no leſs clear, that the form of government, which we now 'have, has been, and yet is, deſtructive of all three, it naturally follows, as 'a fair and evident deduction, that we, *the people*, have a right immedi-'ately to alter and aboliſh the government, under which we are ſpinning 'out a miſerable exiſtence. Yet we wiſh not to proceed harſhly or haſtily; 'we aſk for a *redreſs of our grievances*; and this we are reſolved to obtain, or 'periſh in the attempt.'

"Such were the ſentiments of the people at large; for though the in-ſurrection at Maſſachuſetts was not very formidable, the ſpirit, that gave riſe to it, was far from being confined to a few breaſts.—But the preſs was in a ſtate of ſuch abject ſlavery, and the power, both civil and military, was was ſo completely veſted in the leading Whigs, who took care to accuſe of Toryiſm every one who dared to reſiſt, or even to complain; that reſiſtance was overawed, and complaint was ſtifled."

(*To be continued.*)

A ſatirical View of London at the Commencement of the 19th Century. By an Obſerver. Small 8vo. Pp. 255. 5s. Boards. Kearſley, Hurſt, Ogilvy and Son. London. 1801.

TO Mercier's *Tableau de Paris* we are probably indebted for this Satirical View of London, by an Obſerver. Though the work cannot boaſt the hand of a maſter, yet it affords entertainment, and may be peruſed, with conſiderable profit, by a numerous claſs of readers. The author appears, every where, to be a friend to religion, morality, and all the decencies of life. In matters of criticiſm and taſte, we are not always of his opinion: in this department we think him, in general, ſuperficial, and not ſeldom unſound. Sometimes he treats his ſubject in ſuch a way, than an effect contrary, we dare ſay, to what he intended is produced. The article "*Clergy*" is of this kind. After painting "the luxury, pride, and negligence of many of our modern Clergy" at ſome length, it is ſaying little indeed for the *Order* to tell us, that in it there *are* "men whoſe piety is embelliſhed by genius, and ſanctioned by truth. Such is the elegant author of an apology for the Bible: ſuch the Biſhop of this Metropolis, and ſuch the incomparable Paley." *Few* exceptions prove the exiſtence of a *general* rule; and the natural inference, here to be drawn, is, that the Clergy, as a body, are luxurious, proud, and negligent; a concluſion which we are pretty confident the writer did not mean to eſtabliſh.

Having thus ſhortly given our opinion of the work, we ſhall preſent our readers with the author's bill of fare; it will be found to contain ſufficient variety, and may perhaps have ſomething not ungrateful to every palate.

CONTENTS.

"Introduction—Characteriſtics of the Inhabitants of London—Engliſhmen—Welchmen—Scotchmen—Iriſhmen—Compariſon of the Engliſh, Scotch, and Iriſh, now reſident in London—Germans, Frenchmen—Spaniards, Dutchmen, Jews—Nobility—Gentry—Characters from real Life—Merchants—Manners of the Great—Dreſs—Female Education—Education of Youth—Clergy—Lawyers—Phyſicians—Quack Doctors—Coſmetics—Modern Philoſophers—Female Philoſophers—Seduction—Literature——Names of Modern Divines—Philoſophers—Phyſicians-Poets—Hiſtorians—Touriſts—Biographers—and Noveliſts——Reviewers—Monthly Review—Critical Review—Britiſh Critic——Anti-jacobin Review—Newſpapers——Public Amuſements—Appendix."

We inſert the following extract as a fair ſpecimen of the Work.

NEWSPAPERS.

—— To hold as 'twere the mirror up to Nature; to ſhew Virtue her own feature; Scorn, her own image; and the very age and body of the Time, his form and preſſure.

SHAKSPEARE.

"Among the numerous advantages beſtowed on civiliſed nations, by the art of printing, newſpapers have long formed an excellent medium of uni-

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verſal intelligence. Before the eſtabliſhment of theſe paper mercuries, the generality of mankind continued in a ſtate of ignorance, reſpecting each other, and the globe which they inhabited, excepting the vague knowledge communicated by the imperfect accounts of travellers.

"That we may be able to form ſome idea of the indiſpenſable utility of newſpapers, let us only conſider the rapidity of their circulation; their uſeful communications reſpecting commerce, politics, new diſcoveries in the arts and ſciences, improvements in agriculture, and advertiſements of new publications. In this point of view, they may be ſaid to convey information, conducive to the well-being of the ſocial body, as the blood circulates through the animal for the invigoration of its members.

"Advertiſements, on different ſubjects, not only amuſe but inſtruct the reader; but in this reſpect, it muſt be acknowledged, that many of our public prints diſſeminate pernicious intelligence. Falſe atteſtations, in favour of noſtrums, often diſgrace their columns; and the modeſty of the reader is ſometimes offended, by meeting advertiſements by which aſſignations and intrigues are carried on under fictitious names.* This is the more reprehenſible, as we often, in the next column, find a ſpirited and well-timed ſatire on ſome recent immoral tranſaction.

"Thus, like every other human inſtitution, our public prints are tinctured with imperfection, though of general utility; as the ſame fertile ſoil is at once productive of nutritious grain and poiſonous plants. Till the legiſlature ſhall deem it proper to ſuppreſs quackery, the editors of our journals will accept money from empirics for the publication of their advertiſements.

"Our newſpapers exhibit a lively and intereſting view of the buſy and the gay world, nor are the ridiculous freaks of faſhion over-looked by news-writers. The foibles of the vain and the great are commonly too light to be corrected by ſerious admonitions from the pulpit, and too evaneſcent to allow the ſatiriſt time to attack them in a volume; but our

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* "An intimate friend of the publiſher of a *Sunday newſpaper* found him engaged in converſation with an elegant and beautiful young woman, who ſoon retired.—"There," cried the publiſher, holding a ſlip of paper in his hand—"there is a ſtriking inſtance of the immorality of the age:—that female has juſt paid me for this advertiſement," continued he, putting it into his viſitor's hand, who read the following words:—'A young lady of reſpectability wiſhes to borrow the ſum of 25l. of any gentleman of fortune and honour. No money-agent need apply, &c.' "And can you," cried his friend, "degrade your newſpaper by publiſhing ſuch an advertiſement?" "O," replied the publiſher, "it is quite in the way of trade; and ſo far from being injurious to us, that it will promote the ſale of our paper. One young rake will enquire of another, 'Have you ſeen the ——?' 'No.' 'Faith it contains a curious advertiſement, in which a lady, of free principles, wiſhes to borrow money.' The buck calls at our office, buys a newſpaper, and thus, as Mandeville ſays, 'Private vices are public benefits.'

"Odious as this inſtance of barefaced depravity muſt appear to every virtuous mind, it is unequal in enormity to the advertiſements of quacks, in conſequence of which ſo many credulous beings are defrauded of their money and their lives!"

ephemeral cenſors, like eagles on the wing, inſtantly perceive and purſue their quarry, which is ſeldom able to elude or ſurvive their graſp. A newſpaper is indeed a tremendous inquiſitorial inſtrument, and the moſt abandoned character in high life would tremble at the idea of being publicly expoſed through its magnifying medium. By them we obtain general ideas of the ſtate of the civiliſed world; affecting incidents which exhibit new views of human nature; and the perpetual viciſſitudes of the nations of the earth.

Newſpapers are confeſſedly the beſt vehicles ofpolitical information, and, as ſuch, will ever be highly prized in all free countries. Their ſuppreſſion might therefore be conſidered as a preliminary ſtep towards deſpotiſm; for it is a well-authenticated fact, that among thoſe unhappy nations, ſubjugated by tyranny, newſpapers are either unknown, or thoſe in circulation are under the influence of the crown.

"In free countries, the caſe is happily different. Here newſpapers become important, and of general utility. The report of the day may ſometimes be artfully raiſed by ſtock-jobbers, and even the defamation of individuals may defile the preſs; but ſuch rumours and ſlanders are ſoon ſuperſeded by the authoritative inveſtigation of truth.

"Whoever ſuſpects that newſpapers are not the beſt regiſters of facts, relative to the progreſs of civilization, arts, and ſciences, would do well to enquire, whence the materials of our annals are ſupplied, which furniſh the hiſtorian with a regular ſeries of intereſting facts arranged in chronological order?—certainly from newſpapers. Thus a combination of materials collected from the quarry, the mine, and the foreſt, in the hands of a ſkilful architect, is reared into a magnificent temple that will endure for ages."

The author intreats the Reviewers ſo to praiſe or cenſure his publication, "as to make an *impreſſion*" on their readers. We cannot comply with this requeſt, as we think the work deſerving of neither ſuperlative encomium, nor unreſerved "epithets of blame;" the kind of criticiſm which he recommends as moſt impreſſive. But, though we cannot, like Jove, pronounce—

> "Yet live, we give thee one *illuſtrious* day,
> A *blaze* of *glory*, ere thou fad'ſt away,"

we are diſpoſed to do all that we, in juſtice, can do, which is to wiſh it a numerous and reſpectable acquaintance, and that it may do much good to the Author and the Public during the ſpan of its exiſtence.

State of the French Republic, at the end of the Year VIII. Tranſlated from the French of Citizen Hauterive, chef de relations exterieurs. By Lewis Goldſmith, author of the "Crimes of Cabinets." 8vo. Pp. 312. Jordan. London. 1801.

IT is eaſy to gueſs what may be expected from a work compoſed (as we are told) by Citizen Hauterive, "next in office to the Miniſter Talleyrand, of "*beaucoup d'Argent*" memory; and tranſ-

lated

lated by Lewis Goldſmith, author of the "Crimes of Cabinets."* We are told, by the tranſlator, that it "may be regarded as an *official* publication." In moſt things we are not diſpoſed to give much credit to the aſſertions of Mr. G. but, in the preſent caſe, the internal proofs ſpeak ſo ſtrongly in favour of his veracity, that it would be faſtidious to withhold our belief, and deny that this "*Chef de relations exterieurs*" writers, ſanctioned by the higheſt authority. The work is, in fact, a laboured and artful pleading in favour of the Conſulate, and of the Conſul; a groſs and moſt unbluſhing panegyric on the juſtice and moderation of France! and an inſidious attempt to perſuade the European Powers to entruſt their intereſts, in the future ſettlement of the equilibrium of Europe, to *her* juſt and moderate hands; while the author tells them, we think rather *imprudently*, that, as ſhe has triumphed over them all, ſhe has the *power* to *command* what he recommends. We are miſtaken if this ebullition of Gallic inſolence will tend much to ſtrengthen his recommendation; and it ſhould have been avoided in a publication which endeavours (however unſucceſsfully) to aſſume the guiſe of a diſpaſſionate and conciliatory manifeſto. As the powers of Europe are recommended to confide in the juſtice of impartial and unambitious France, they are, at the ſame time, warned againſt the ambition and tyranny of commercial Britain, and they are invited to join in cutting off the ſources of our commerce, which is the foundation of our power, and thus reduce us to that proper weight, which this writer and France think we ought to have in the ſcale of Europe. Such is the *marrow* of the Conſular manifeſto, which Citizen Hauterive has been commanded to ſend forth into the world, and which Lewis Goldſmith has been ſolicitous to tranſlate, with all poſſible diſpatch, to communicate theſe old, though newly vamped up, French revelations to his countrymen; wiſhing, no doubt, that they may forever hereafter be received as the only true political religion.

In other times we ſhould have thought the announcing, as we have done, the *object* of this publication ſufficient; but, as even *French* Liberty, Equality, and the Rights of Man, have met with their admirers in this land, and as a conſpicuous political character has given them the alluring epithet of "*Seducing Theories*," we have thought proper to beſtow on it a more detailed analyſis; that our countrymen may be more intimately acquainted with the preſent *Conſular Theory*. We have not the ſmalleſt fear of their being ſeduced by it.

Mr. H. ſets out with telling us, that the balance of Europe, as eſtabliſhed at the peace of Weſtphalia, was deranged, 1ſt. By Ruſſia becoming a preponderating power in Europe, 2d. By the aggrandizement of Pruſſia, and 3dly. By the prodigious extenſion of the colonial and maritime ſyſtem. Had it not been his object to keep the ambitious views of France out of ſight, her conſtant efforts to derange that balance, to deſtroy the equilibrium, ſhould not have been

* Vide Anti-Jacobin Review, for Aug. 1801.

omitted. Inſtead, however, of bringing her in for a ſhare of the guilt, he has the effrontery to aſſert, that France is "the only great nation, which, during a hundred years, has inceſſantly made ſacrifices to maintain it!" This is no bad ſpecimen of candour at the outſet, and prepares us for what we are to expect as we proceed. His third cauſe of derangement, the extenſion of the colonial maritime ſyſtem, gives him an opportunity to ſhew that decided enmity to Britain, which is one marked characteriſtic of the work. He inveighs moſt bitterly againſt our *Navigation Act*, and the whole of our maritime and commercial ſyſtem; and invites the powers of Europe to unite againſt us with "bold and powerful efforts." That a nation which wiſhes to dry up the ſources of our commerce, and thus render us of no weight in the balance of Europe, ſhould have the ſtrongeſt antipathy to the Navigation Act, and to all our wiſe commercial regulations, is not ſurpriſing; but it would be ſurpriſing if Britiſh *courage* did not defend againſt every attack. This progeny of Britiſh *wiſdom*; which, by the confeſſion of the preſent writer, has produced "an indiſſoluble union between the powers of the ſtate, and the commercial intereſt of the nation;" which "binds the former to the latter, by the rich and abundant receipt of taxes upon induſtry, and the latter to the former, by the aſſurance of a particular protection;" by which, we ſee "in all commercial ſpeculations, numbers, concert, and force conſtantly aſſociated, in all the branches of induſtry, and in all parts of the world;" and, in a word, which has "greatly contributed to the proſperity of the country."

Having told us, that the balance of Europe was deſtroyed, and pointed out *his* cauſes of derangement; he goes on to ſay, that no ſyſtem of public law exiſted previouſly to the war, that neither does it now exiſt, and that ſuch a ſyſtem is neceſſary for Europe. To prove that no ſyſtem of public law, no true knowledge of the real intereſts of Europe exiſted, previouſly to the French Revolution, he brings forward the confederacy againſt Revolutionary France. This he does without ſaying a word of the cauſes, which irreſiſtibly provoked that confederacy againſt her. Her wild and inſolent declarations of determined hoſtility to all exiſting governments, are paſſed over in *prudent* ſilence; and he plunges with a *convenient* abruptneſs into the ſubject. "At the beginning of the preſent war, the external relations of France were extremely ſimple—France had no ally—all Europe was armed againſt her." p. 36.

"It will not be difficult to ſee, that if the errors of a long ſtanding, which blinded thoſe ſtates to the real intereſts of their power, ſuffice to explain their final determination, in reſpect to France, the reſults of that determination will, in their turn, throw a ſtrong light on the falſe courſe their policy has ſo long purſued—that here their errors became more glaring by their amplification, and their univerſality—that we may be deceived in the free-will, the independence, and the ſagacity of governments when our attention is confined to the faults of one: but when we have ſeen all Europe fighting for its balance of power againſt France, the only great nation which, during a hundred years, has inceſſantly made ſacrifices to maintain it—when we have ſeen all Europe

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called in to the ſupport of that balance, England, Ruſſia, and even Turkey—when we have ſeen all Europe ſeconding the efforts of England to deſtroy the maritime power of France—when we have ſeen Pruſſia joining Auſtria in the attack of France—when we have ſeen the States of the empire voting a quintuple contingent, and giving the Houſe of Auſtria every mark of the moſt ardent zeal, and the moſt blind devotion—when we have ſeen Spain playing with the firſt part, if I may uſe the expreſſion, in a war declared againſt its moſt indiſpenſable Ally—when we have ſeen Holland hurrying to its deſtruction, and, as it were, of its own accord, expoſing itſelf to the certain alternative of either being oppreſſed by its friends or invaded by its enemies—when we have ſeen the ſtates of Italy invoking, if I may ſo ſay, before their time, by inſults without a motive, and by intrigues without an object, all the flames of a war that was to overwhelm, ruin, and enſlave them—when, in fine, we have ſeen the few States to which neutrality had been permitted, dupes to their weakneſs, and their fears, loſe in the waverings of a diſingenuous and uncandid policy, all the honour of a courageous impartiality, and all the advantages of a tranquil poſition; it can no longer be diſſembled that, for a long time paſt, there exiſted not in Europe any maxim of government, any federal bond, any fixed principle of feeling and of conduct; that the weak were at the mercy of the ſtrong, that the ſtrong were the puppets of the dextrous; that all heads were faſcinated with I know not what principle of developement—which is itſelf only an extenſion of efforts ruinous, violent, and imprudent; that all hands were ſhackled by miſery; that bankruptcy was at the door of all the governments."

As he never miſſes an opportunity of expreſſing peculiar enmity to Britain, he has here beſtowed upon us marks of peculiar diſtinction. He thus concludes the paſſage.

"It is evident, that a ſingle government, which, by its commerce, engroſſes the produce of the general induſtry, and which by its revenue attracts to itſelf all the benefits of its commerce—which, by its inſular ſituation, is diſpenſed from the neceſſity of diſplaying any courage, of loſing men by war, or of dreading an invaſion—which, from the nature, altogether diſtinct and peculiar to itſelf, of its intereſts, has occaſion neither for allies nor for friends—that this power was alone in a ſituation to enjoy general calamities, and to turn the conſequences of thoſe calamities to its advantage."

And, in another place, he tells us, "in time of peace, England is the firſt market in Europe; in time of war, ſhe is the mart of general barter for the four quarters of the globe." p. 123.

This repreſentation, in the preſent caſe, ſerved the purpoſe he had in view, which was to inſpire a dread of the power and ambition of Britain; yet, elſewhere, when endeavouring to eſtabliſh another point, he maintains that ſhe neither has reaped, nor can reap advantage from thoſe calamities; and advances, as an axiom, that "ſhe is the nation, whoſe induſtry muſt ſuffer moſt from the ravages and fetters of war." p. 181. So much for the conſiſtency of Mr. H. When he has informed the public which of theſe aſſertions he chuſes to abide by, whether he means to aſſert, that Britain has profited by the war, or has been brought by it to the brink of ruin, it will then be time

enough to give an anſwer. One thing is certain, they cannot both be true.

This derangement of the political balance, Mr. H. goes on to ſay, muſt be remedied. We ſhould be glad to ſee it. But we have little hopes from gallic empericiſm in the cure of the diſeaſe. When this writer tells us, as he does, that France has acquired the *right* and the *power* to weigh and aſcertain the intereſts of all the ſtates of Europe, and when the modern Gaul threatens, like Brennus of old, to throw his ſword into the ſcale, it is eaſy to ſee on which ſide it is intended the balance ſhould preponderate. This, however, is the kind of arrangement which Mr. H. propoſes. France, he ſays, having "reſiſted, repulſed, and triumphed over" all her enemies, opened "by a path glorious to herſelf—the *right* and *power* to correct their abuſes —the *right* to take a more active and powerful ſhare in the combination of the *data*, and in the ſolution of the *problem*." But to remove all jealouſy with reſpect to this *right*, and this *power*, Mr. H. aſſures us, *on his word!* that the ſtates of Europe have nothing to apprehend from "them; for, that as to "a ſyſtem of general ſecurity and mutual protection,—

"No one is preſſed by more powerful motives than France, to wiſh for its eſtabliſhment and duration. All the ſources of her proſperity are within herſelf; the moment ſhe retires within the boundaries, which ſhe has the right and the power to preſcribe for her future ſecurity, ſhe has, during peace, no other wiſh to form but the continuation of peace, and war has no attraction to offer her on the ſide of profit, pride, or power. Will it be denied that France is ſufficiently rich, from the inexhauſtible produce of her ſoil and induſtry? and is not the recollection of what France has done, to ſtand up againſt the interior diſorders, which have ſo long oppoſed, without ſubduing her conſtancy, and to repel and mock the almoſt inſtantaneous attack of all the Great Powers of Europe, ſufficient for her glory? And, as to her power, France but too well knows, that acquiſitions added to thoſe which ſhe at preſent enjoys, and which ſhe is entitled to preſerve, will ſerve leſs to ſwell her boundaries than to weaken her power. This laſt propoſition need not to be developed. It ſtands eſtabliſhed upon a multitude of facts, which have their date in early periods of the hiſtory of Europe. Louis XIV. was the firſt French monarch who, by the loftineſs and ſplendor of his pretenſions, weakened the confidence which univerſally, and almoſt immemorially, was placed in the moderation that may be ſaid to be inherent to the principles, and to be the conſtant habit of the French government. A century of wars, ſuſtained by France ſince the reign of that Prince, for cauſes foreign to her intereſts—I might ſay, almoſt a century of ſacrifices, made to procure peace for her allies, friends, and even enemies—ſerved to diſplay this diſintereſted conduct of France, with new celebrity. It is to be added, that the French government, at preſent, freed from all family engagements, and in circumſtances to make an enlightened uſe of her experience, when peace ſhall have reſtored to France her connections diſſipated by the war, and opened the road to her inclinations and political habits, interrupted by the violent commotion, that rent aſunder all the ties by which ſhe was connected with Europe, offers a more ſolid guarantee than ever againſt the dangers of inconſtancy, or the errors of ambition."

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Men in the leaſt acquainted with the modern hiſtory of Europe, muſt be ſurpriſed at this hitherto unknown *century* of *ſacrifices* to procure *peace* for allies, friends, and even enemies; and we hope, that the author bluſhed a little at this, and many other paſſages, which the Conſular mandate compelled him to write. We truſt that he does not, in the preſent caſe, as his tranſlator Lewis Goldſmith does, in the caſe of *aſſaſſination*, think that the *end* juſtifies the *means*. Whatever may be in this, Mr. H. in order to make his argument complete, having told the States of Europe, that they need nothing to fear from entruſting their balance in the hands of France, endeavours to rouſe their jealouſy againſt every great power, France excepted. "But although, ſays he, when the *rights* of France are once eſtabliſhed, the States of Europe have nothing to apprehend from her; there is, however, no other of the great powers, with reſpect to which it becomes them to ſleep in ſecurity." p. 41. Here the firſt member of his ſentence expreſſes more than the writer was aware of. We have no heſitation to ſay, that when the *rights* which France claims, and which the writer tells us ſhe has the *power* to enforce, ſhall be eſtabliſhed, Europe will have nothing to apprehend; the day of apprehenſion will be paſt, and all the reality of ſuffering have taken place; and that ſhe is determined to enforce her *claims* by her *power*, he does not endeavour to conceal. France, we are told, is determined to keep Belgium, Sardinia, and her conqueſts on the Rhine; to preſerve her alliance with Holland, Spain, and Liguria, that is, to keep theſe ſtates in the abject dependance, under which they now groan; Swiſſerland, by the ſame *fiat*, is doomed to a ſimilar alliance, which is moſt aptly termed an alliance *by conqueſt*; France is likewiſe to fortify herſelf by her newly created outworks, the Cisalpine Republic, and the kingdom of Etruria. This, he tells us, is "the fundamental baſis of her federative ſyſtem:" but it is only a commencement of the great work; and France, after all this, not thinking herſelf ſufficiently powerful to ſettle the balance of Europe *to her mind*, is to invite "the Ottoman Porte, the States of Barbary, Naples, Portugal, Sweden, and the United States" to a ſimilar alliance; or, in other words, to *command*, to *compel* them to ſecond her deſigns. We are further told, that "the fundamental baſis of her ſyſtem is fixed;" what progreſs ſhe has made in the other important combinations of this ſyſtem may be ſeen by the late events in Naples and Portugal.

"The others," Citizen Hauterive informs us, "are yet only in proſpect; and that proſpect can be ſeen only amidſt the viciſſitudes of war and fortune, and ſomething which is, perhaps, ſtill more contingent and uncertain;—I mean the diſpoſitions of the belligerent and neutral powers of the Continent. As long as this ſtate of uncertainty ſhall remain, France will find, in the uniformly-ſupported energy of her ſyſtem of war, and in her conſtant attention to ſtrengthen, and draw ſtill more cloſely, her maritime federative relations, ſufficient means of averting every danger. She has reconquered the alliance of Switzerland. If ſhe cannot otherwiſe extend the relations of her continental federative ſyſtem, ſhe will employ the only means which the folly of the States

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downfal of its exiſting government; I would calculate, in detail, the compenſations that France has been able to find beyond her territory, not only for the military ſupport of her armies, which have eſtabliſhed themſelves there ſince the beginning of the war, but alſo for the aſſiſtance of her internal adminiſtration: I ſhould venture to ſtate, that in the firſt campaign of Italy, little more than one year's reſidence of the French army, beyond the Alps, has ſaved to France an expenditure of more than one hundred and ſixty millions: I ſhould alſo add, how much the campaign that gave Belgium to France, that which incorporated Savoy and the county of Nice, eaſed the treaſury of the republic; how many millions were furniſhed, in money and articles of conſumption, by Holland, independently of the pecuniary aid ſtipulated by its alliance; what contributions were raiſed on the banks of the Rhine; and what aſſiſtance has been, and is ſtill, afforded for the ſubſiſtence of the French armies by Suabia, Bavaria, and all other parts of the empire that have been temporally occupied by the French troops."

In another place, he gives us the reſult of the ſyſtem: "every where," ſays he, "the French armies left behind them an impoveriſhed and *plundered* country." p. 214. He might have added, without being accuſed of exaggeration, where murder, maſſacre, and every inſolent and atrocious exploſion of the vileſt paſſions, took place. Innumerable inſtances of the methods, by which, what he calls, *compenſation* for the ſupport of the armies of France were obtained, might be produced. We ſhall content ourſelves with one inſtance. A convention was agreed upon between the Duke of Wirtemberg, the Margrave of Baden, the Circle of Suabia, and General Moreau, 1796, by which it was ſtipulated, on the former paying to the latter in money, and neceſſaries for the French army, which was equivalent to 1,767,119l. ſterling, that the perſons and property, the laws, cuſtoms, and religion of the country, ſhould remain undiſturbed and reſpected by the troops of the Republic. The convention was ſtrictly fulfilled by the Germans, the money was paid, and the neceſſaries were furniſhed; but not a ſingle article of it was adhered to by the French. What ſignified a convention, when the neceſſities of the Republic required more ſupplies? Of courſe the laws of the country were violated every moment, the religion was expoſed to every kind of inſult; property, both public and private, was indiſcriminately ſeized upon, and neither age nor ſex were ſpared: the miſerable country groaned under every poſſible exceſs of pillage, luſt, and murder. Nor was this the exceſs only of the ragged* and ſtarving ſoldiery, it was ſanctioned and encouraged by their officers, all of whom were *leaders* in plundering, as well as in war, from Moreau, down to the loweſt ſubaltern. The preſent writer has ſaid, "that the French manners are in uniſon with the new French inſtitutions," and that "therefore, the French inſtitutions are at leaſt *relatively* good." p. 340. We ſuppoſe it is becauſe

* We call them *ragged* and *ſtarving*, becauſe ſuch was uniformly their condition at the commencement of every predatory campaign.

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of the ſame uniſon that he applauds the *goodneſs* of their method, of carrying on war, it is *relatively* good, it ſuits their ſituation, it is good for the *French*. Whether it is eſſentially juſt and humane never enters into the head of a revolutionary or Conſular Frenchman. Mr. H. has certainly ſtolen this idea of goodneſs from the miſcreants, who, after the venerable Pius had been dethroned, had undergone the moſt brutal inſults, and been ſtripped of all his valuables, robbed him of his ſnuff-box; accompanying the robbery with this republican ſarcaſm, "*bon* POUR MOI!" It is evident that this *relative* goodneſs, this *bon pour moi*, is the only rule by which the preſent advocate for France, conceives his countrymen ſhould be directed, and that it has, by them, been conſidered as a *fundamental* rule, every act of the revolutionary government, of its ſtateſmen, its generals, and its ſoldiers, has but too plainly demonſtrated; and it is equally evident, that this fundamental principle goes to the tearing aſunder every tie, which has, hitherto, been conſidered, as moſt ſacred.

The plenty of *metallic*, and the abſence of *paper* currency in France, is brought forward as another proof of her comparatively more flouriſhing ſtate. "Gold and ſilver ſhew themſelves alone, without meeting, in the channels of circulations, the light ſubſtitute of paper money." p. 216. This is not the place to enter into the queſtion, whether metallic plenty, and the abſence of paper currency, ſo clearly proves what it is brought to ſupport. But one thing is very certain, a draught on the Bank of England will be accepted in payment through all lands, when an order onthe Conſulate treaſury, which, we are told, overflows with gold and ſilver, will be refuſed. This writer either does not know, or does not chuſe to acknowledge, that France is without paper currency, not becauſe ſhe *will not*, but becauſe ſhe *cannot*, have it; becauſe ſhe wants that *credit* which alone can make it of any uſe. She has made ſeveral fruitleſs attempts to eſtabliſh a paper currency; we ſhall only mention one. The Miniſter of Finance, Cambon, informs us, that at the end of 1795, 29,430,282,623 livres in aſſignats had been iſſued. What followed? depreciation, annihilation, like the notes of other bankrupts, they became waſte paper. Perhaps Mr. H. may conſider the *deficit* in this paper currency as a *relative* good, as advantageous for France. We are of a different opinion. But, whatever may be in this, it ruined hundreds of thouſands; and the deficit ſhould be made good, had France any ideas, we will not ſay of juſtice, for that, with her, ſeems to be out of the queſtion, but of that character which governments ſhould always endeavour to ſupport, for their own ultimate advantage. Were this, and other acts of juſtice done, were the debts of France honeſtly funded, we ſhould no more hear from Citizen H. that her national debt cannot oppreſs the ſtate by an annual expence of three millions ſterling. Could the government of Britain have degraded itſelf, by adopting this French principle of *relative* good, it would not, at the preſent moment, have had that debt, on which this writer founds ſo much of his fallacious theory: and had the powers of Europe conſulted their palpable intereſts, no

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peace ought to have been made with France till her debts had been funded, and undeniable ſecurity given for the payment. As it is, ſhe boaſts of her preſent opulence and power; and ſtepping beyond the bounds, which other fraudulent bankrupts wiſely preſcribe to themſelves, ſhe avows, ſhe glories, in the *means* by which ſhe has acquired both!

As Mr. H. ſeems highly pleaſed, with what he calls *military compenſations*, by which, he tells us, France has been enabled to maintain her immenſe armies during a long war, and at this moment to ſee her treaſury overflow with gold and ſilver, he might have condeſcended to enter into ſome detail of thoſe military compenſations. But, as he has declined the taſk, we ſhall endeavour to ſupply the deficiency. Not that we can find room for the endleſs liſt of revolutionary pillage: we ſhall content ourſelves with a ſingle ſpecimen, which ſhall be taken from the compenſation (ſince that muſt be the word) France choſe to exact from her good friends and allies, the Dutch. In January, 1795, the Dutch opened their friendly arms to their French deliverers. A few days afterwards the following requiſition, (or as it is now called, compenſation,) was impoſed upon them: They were to furniſh, within the ſpace of one month, 200,000 quintals, (100lb. each) of flour, 1000,000 of rations of hay, 200,000 rations of ſtraw, 1000,000 buſhels of wheat, 150,000 pair of ſhoes, 200,000 ſhirts, 20,000 pair of boots, 20,000 coats and waiſtcoats, 30,000 pair of breeches, 150,000 pantaloons, 50,000 hats, and 12,000 oxen. This compenſation not being thought ſufficient, they were in the month of March commanded to give up to the French Republic *all the coined money* in their poſſeſſion! By this ſpecimen our readers will be at no loſs to judge of all the other compenſations, to diſcover *how* the armies were maintained, and *how* the national treaſury is, or might have been, rich at this moment. We ſay *might have been*; for though prey was inceſſantly carried into the tyger's den, we ſuſpect that the voracious animal devoured as faſt as it came.

We have now done with Citizen Hauterive's State of the French Republic. The ſubſtance of it may be ſummed up in a few words. The writer would have the world believe, that France is mild, unambitious, and diſintereſted, the guardian angel of Europe, that ſhe wiſhes, and has ſufficient power to protect, that is to command, and that if her protection ſhould be rejected, ſhe has the power to deſtroy, and that ſhe will do ſo: that Britain has riſen to a conſequence, to which ſhe is not entitled; that ſhe is ambitious and tyrannical; and that Europe ſhould combine to clip the wings of her ambition. If to this be added, that the preſent military government of France is, for her, the beſt of all poſſible governments, and that Cæſar is a mere nothing when placed in the balance with Bonaparte, we ſhall have given a full and fair abſtract of the work; and cannot be reproached with having neglected the labours of this ſecond in command to the Miniſter Talleyrand.

EYPL.

ΕΥΡΙΠΙΔΟΥ ΦΟΙΝΙΣΣΑΙ. *Euripidis Phœniſſæ ad fidem Manuſcriptorum Emendata et brevibus notis Emendationum Potiſſimum rationes Redentibus Inſtructa. In uſum Studioſæ Juventutis.* 8vo. Pp. 128. Wilkie. Londini. 1799.

THE Phœniſſæ is the third tragedy of Euripides, which Profeſſor Porſon hath publiſhed, with emendations and notes for "the uſe of ſtudious youth." It is a tragedy peculiarly worthy of our attention. Though not free from faults, it is intereſting from its ſituations, and pleaſing from its moral ſentiment. Its characters are well ſupported; and, in one or two inſtances, highly prepoſſeſſing. It takes its title from ſome virgins brought from Phœnicia, the captives of war, who had been devoted to the ſervice of Apollo at Delphi, but were now detained at Thebes, on account of the invaſion of the Argive army. Theſe captives compoſe the chorus, though ſtrangers at Thebes, and, therefore, too much reſemble the mock-mourners at a funeral. Why they ſhould give its name to the drama, is a puzzling queſtion, which the critics would vainly attempt to ſolve. But there is one fault, in the body of the tragedy, of more conſequence than its unmeaning title. The meſſenger, who relates to Jocaſta, the particulars of the battle between the Thebes and Argives ought ſurely to have recurred at once to the event that followed it, namely, the preparation of her ſons for ſingle combat. Whilſt he takes up her time and attention by a long account of the attack and repulſe of the Argives, her ſons actually fight and are ſlain by each other's hands. Her interpoſition, with the view of preventing this rencounter (however ineffectual) might have been rendered highly intereſting. It might have called forth various conflicting paſſions, maternal and filial love, fraternal affection and patriotiſm, ſtruggling with ſelfiſhneſs, ambition, jealouſy. But all, here, is poorly contrived: it is ſtupidly artificial. The prophet Tireſias, anticipating the deaths of Eteocles and Polynices, and the other ſubſequent events, is equally ill-judged: and the part of Moenecius ſerves only to interrupt the principal action; it is clumſily introduced, and has no connection with the fable, except in the imaginations of thoſe who are previouſly acquainted with the hiſtory of Thebes. We might point out other imperfections in the play before us. But we muſt not forget its Editor.

We have examined the edition before us with due attention. It is accurately printed: but we muſt expreſs our concern, that profeſſor Porſon ſhould appear, in his notes on the Phœniſſæ, little more than a verbal critic. His firſt note, however, ſhould rather indicate the contrary. The tragedy opens with an Addreſs of Jocaſta to the Sun. Among other remarks, the Profeſſor well obſerves: "Quin et Miltonus noſtras, cum nondum epos ſed Drama meditabatur, fabulam ſuam a Satana, ſolem alloquente, ordiri inſtituerat." The two apoſtrophes to the ſun have certainly a great reſemblance.

Ω την αν αστρων υπερτατων εδον,
Και χρυσοκολλητοισιν εμπρεπως δαπεδοις,
Ηλιε, &c. &c.

O thou! that, with ſurpaſſing glory crown'd
Look'ſt from thy ſole dominion, like the god
Of this new world, in whoſe ſight all the ſtars, &c. &c.

Without reſpect to the dramatic form, in which the Paradiſe Loſt was firſt deſigned, we may ſafely ſay, that Milton had Euripides in view: Euripides, indeed, was his favourite poet. We now paſs through many pages of mere verbal criticiſms, till Antigone exclaims: "καταχαλκον απαν πεδιον αστραπτει." On which the Editor remarks: "Imitatus eſt Miltonus Par. Recuperat. III. 326.

"The field, all iron, caſt a gleaming brown,"

a beautiful ſpot of verdure in a ſandy deſart. At page 19, we are ſtruck by the reflection,

"ηδονη δε τις
γυναιξι, μηδεν υγιες αλληλας λεγειν."

In oppoſition to this and other unhandſome ſtrictures on the ſex, we ought to ſet the character of the amiable Antigone; where it ſtrikingly appears, that Euripides had conceived ſuch notions of female perfection, as might do honour to a poet of the preſent day.

"πολυδακρυς δ' αφικομην
χρονιος ιδων μελαθρα, και βωμους θεων," &c. &c. p. 29.

Theſe reflections of Polynices are extremely pleaſing. They have all the pathetic ſimplicity of Euripides. The love of our country, an affection for home, is natural to every boſom. Neither philoſophy nor faſhion can, even at this moment, extinguiſh our partial love for the "τειχη πατρωα."

"αστρων αν ελθοιμ' αιθερος προς αντολας,
και γης υπερθε, &c. &c. p. 40.

This is a wild ſpeech of the ambitious Eteocles. But that of Hotſpur is ſtill more extravagant:

"By heaven, methinks it were an eaſy leap,
To pluck bright honour from the pale-fac'd moon;
Or dive into the bottom of the deep,
Where fadom-line could never touch the ground,
And pluck up drowned Honour by the locks,
So he that doth redeem her thence, might wear,
Without co-rival, all her dignities."

"οταν μεν πυρ," &c. &c. p. 41.

Eteocles is ſtill declaiming. And his mad expreſſions remind us of "Spit fire, Spout rain," &c. &c. Our Commentator here adverts, a moment, to the ſentiment; "ut lectoris animum (ſays he) variis lectionibus et grammaticis minutiis fatigatum, ſuavitate poeticâ paullisper exhilarem."

Our Editor's Notes, on Verſes 534 and 538, may be termed ſentimental, when contraſted with thoſe verbal Annotations which, he

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is himſelf apprehenſive, may have fatigued his reader. Such illuſtrations we point out with pleaſure. Pp. 41, 42.

"και συ φιλ' ανακ," &c. &c. &c. p. 50.

The ſpeech of Polynices bidding adieu to Thebes is extremely affecting.

"μαντειων θεσπισματα," &c. &c. p. 72.

Thus Statius:

"Nec me ulli monitus, nec vatum exorſa furentum
Sollicitant, maneſque movent, &c. &c.

Parallel paſſages from the Thebaid, might, as in this inſtance, have been frequently adduced by the Editor.

"ου προκαλυπτομενα," &c. &c. Pp. 107, 108.

The character of Antigone is admirably well portrayed. She is beautiful, both in form and mind. Her lively ſpirit, her modeſty, her ſenſibility, her filial piety, and her fortitude are all exhibited in the moſt pleaſing points of view.

"λωτοτροφον κατα λειμακα," &c. &c. 113.

"My mother found her ſons (ſays Antigone to her poor afflicted father) before the Electran gates, juſt on that ſpot in the meadow where the Lotus flouriſhes." This minute deſcription is much in the ſtyle of ſcripture. Thus Rabſaris and Rabſhakah, for inſtance, "ſtood by the conduit of the upper pool, which is in the highway of the Fuller's field." 2 Kings xviii. 17.

"ω πατρας κλεινης, &c. &c. p. 127.

The poor blind Œdipus, attended by his daughter Antigone, reminds us of King Lear and his "child Cordelia."

We have thus looked through the play, with a view to the merits of the performance itſelf, as well as the Profeſſor's editorial abilities. For the latter, we repeat, that, highly as we reſpect his erudition and his judgment, we can by no means applaud either his taſte or the liveline's of his fancy. Toupe was conciſe and neat. He ſaid much in few words: and what he ſaid was always in point. His peculiar manner was pleaſing, even in literal and verbal notices. But Toupe's manner almoſt defies imitation. Warton, his aſſociate in Theocritus, was copious in expreſſion, and rich in illuſtration. But he may be copied, by the elegant ſcholar, with no great degree of difficulty. We commend, therefore, our learned Profeſſor to this enlightened critic. A few rays from a Warton's imagination would relieve the ſeverity of criticiſm; and render the Greek Tragedy more agreeable to the young and not leſs acceptable to the veteran Student.

DIVINITY.

A Letter to the Unknown Author of an almost Unknown Pamphlet, entitled "Remarks on two Pamphlets, entitled Methodism Tried;" and "Observations on Mr. Polwhele's Anecdotes of Methodism." By Samuel Drew, St. Austell. Nettleton and Gray, Plymouth, 1801.

THIS insolent title-page is sufficiently characteristic of the Methodist. "I do not design this (says Mr. Drew) as a *reply* to those *shadows* of arguments which wander in an orphan state through the world!"—The *camera obscura* still! But let us have recourse to plain assertions. The following is more intelligible: "It is admitted, on all sides, that Dr. Hawker preached in no place while in Cornwall but the Established Church." To insist on the point, that Dr. H. preached no where but in the Established Church, is, we think, extremely injudicious. He ought to have recollected Mr. Polwhele's Second Letter, where Mr. P. says "Sure I am, that several evenings you preached at the parish church of Falmouth; and that the *Calvinistic teacher* shut up his *own Conventicle* there, and attended you with his whole congregation. And I am equally certain, that you not only preached at Kenwym and St. Clement's, but that, on your way to the former church, you were supported by the Anabaptist minister, of Truro, on your right hand, and a Huntingdonian on your left; with a long train of Conventiclers at your heels."—"To preach, at such times, is no other than to turn Churches into Conventicles."—These facts are admitted by Dr. Hawker. The conclusion is obvious. It is notorious also, that Dr. H. has preached in other places than the Established Church. Yet Drew, asserting the contrary, exclaims, "You can never denominate his a party-coloured belief." The remainder of Drew's pages is of a piece with this. "You may enquire (says our author) why do I pick anomalies and trifles, and not *reply* to the leading *features* of your book?" To "*reply*" to "*shadows*" and to "*features*" seems to us a new thing: to St. Austell we concede the honour of the discovery. But to proceed. "Why resort, (you may ask) to the field of incident and error, rather than confront your page? My reasons are obvious. I am not sufficiently initiated into knight-errantry as to wage war with a chimera. Instead of considering this pamphlet as an answer to your publication, I rather wish it to be understood, as containing reasons why I do not answer." It is enough.—The excellent pamphlet, entitled "*Remarks*," &c. we deem unanswerable.

A serious Caution against Popular Errors; in a Discourse addressed to the Young Persons who attend the Unitarian Worship, at the Gravel Pit Meeting, in Hackney. By Thomas Belsham. 8vo. Pp. 32. Johnson. 1801.

"WHATEVER renders religion more rational, renders it more credible. He, who by a diligent and faithful examination of the original records, dismisses from the system one article which contradicts the apprehension, the experience, or the reasoning of mankind, does more towards recommending the belief, and with the belief the influence of Christianity, to the understandings and consciences of serious enquirers, and through them to universal reception and authority, than can be effected by a thousand contenders for creeds and ordinances of human establishment."

This is the Author's motto, from Archdeacon Paley. His text, 1 Cor. xii. 10; 13,

"Of

"Of these opinions (says Mr. Belsham, in pursuance of his subject) which many Christians entertain, and which, in the present improved state of Christian knowledge it is highly requisite to discard; the first that I shall mention is the doctrine of the Trinity. How a doctrine, like a Trinity of Persons in the Godhead, which derives so little support even from the sound of the words of Scripture, and which is so diametrically opposite to its uniform tenor and spirit, ever comes to prevail in so great a degree among those who profess to take their system of opinions from the writings of the Apostles and Evangelists, is one of the most extraordinary and inexplicable problems in the history of the human mind. It is a doctrine which, under every modification of it, must be erroneous and pernicious." p. 10. "Another of those doctrines which an examination of the Scriptures will lead us to discard, is that of the pre-existence of Christ, and especially the hypothesis which ascribes to him the formation, support, and government of the world. So much light has been cast upon the controversy concerning the pre-existence of Christ within the last twenty or thirty years, that it is morally impossible for young persons of talents and integrity, who possess leisure for enquiry and the means of information, and who seriously, candidly, and impartially, consider the subject, to remain unconcerned of the proper humanity of Christ. Those of us who are acquainted with the interior of the institutions in which young men are educating for the ministry amongst the dissenters, see in them abundant evidence of this fact. And the pains which are taken in some of those seminaries to discourage freedom of enquiry, is a plain proof that the authors of these restraints are fearful of fair investigation, and dare not trust their cause to its own merits." p. 14. "The personality of the Holy Spirit has no foundation in the Christian Revelation. Superficial readers, not attending to the tropical language of the East, have advanced that divine energy whereby Christ and his Apostles were enabled to perform their miraculous works, to the rank of a distinct Person, to whom they have applied the uncouth title of the Holy Ghost." p. 15. "What is commonly called the doctrine of atonement, in every shape, and under every modification of it, is unfounded in the Christian Revelation, and will be discarded by every one whose understanding is (as) truly enlightened." (as my own!) "The great objection against the doctrine of atonement is, that the Scriptures are total strangers to it; and uniformly represent the final salvation of mankind as the effects of the infinite goodness of God, without respect to any foreign consideration whatever. It is, indeed, singular, that though this doctrine is, by many serious Christians, thought to be one of the peculiar glories of the Gospel, and the belief of it is made essential to salvation; yet that the terms by which they commonly express it are not to be found in Scripture." p. 17. "The commonly received doctrine concerning the influences of the spirit, is one of those opinions which has been attached to Christianity, but which will not stand in the day of trial. This erroneous notion discourages the use of the regular and efficacious means of virtue: it generates presumption, enthusiasm, and vain fallacious expectations." p. 18. "The popular doctrine of original sin ought to be discarded from the creed of every Christian, who is solicitous to maintain the purity of his faith. Whatever man is by nature, he is what the God of Nature made him. If he is naturally a fallen, depraved creature, immersed in guilt, and doomed to misery, it is no fault of his; the blame is wholly imputable to his Creator. But the fact is far otherwise." p. 20. "The commonly received notions, concerning angels and devils,

are to be regarded as destitute of all foundation in the Christian Revelation, and as doctrines of no practical value; the judicious Christian will discard this doctrine from his creed, not only as a groundless, but also a useless and pernicious tenet, which tends to diminish our regard to God, and excite superstitious respect to, and unreasonable expectations from, imaginary and fictitious beings. The belief in the existence of such a being as the devil, too often furnishes an apology for vice, fills the mind with groundless terrors, lays a foundation for the most abject superstition, and strikes at the root of Divine Revelation." p. 22. "The doctrines of election, reprobation, irresistable grace, and final perseverance, cannot be true, if God be wise and good." p. 23. "The eternity of Hell torments, or that any of the creatures of God should exist for ever in a state of pure and preponderant misery, is a doctrine so irreconcileable with the first principles of justice and equity, so dishonourable to the Divine Character, so contradictory to all the appearances of nature, so inconsistent with all the representations in the Scriptures of the future conditions of the wicked, that a well informed Christian will not hesitate, for a moment, to reject it with abhorrence. Had the Christian Revelation, indeed, contained such a doctrine as this, it would have been the greatest curse with which the world was ever visited. It is the benevolent purpose of God, that all his rational offspring should be ultimately happy." p. 24. "The doctrine of a state of conscious existence, between death and the resurrection, must be discarded. The soul, or principle of thought, can maintain no intercourse with the external world but by the intervention of corporeal organs: and to affirm, that it may perceive and act independently of the body in another state of existence is gratuitous and fanciful." p. 25. "The obligation of Sabbatical institutions, upon which many lay such an unwarrantable stress, is expressly and peremptorily abolished by the Christian law, and the imposition of them is an infringement upon Christian liberty. There is great danger, lest that Sabbatical spirit which many cherish with so much eagerness, as though salvation depended upon it, should generate a spirit of censoriousness and spiritual pride, and should diminish the attention to moral duties. The compulsory illness of the great mass of the people can be productive of nothing but folly, and vice, and mischief," p. 27. The opinion commonly entertained, concerning the plenary inspiration of all the books, both of the Jewish and Christian Scriptures, is an error which an inquisitive Christian will see abundant reason to discard." p. 27.

All this circumlocution might surely have been spared: our author should have told us, in one word, that Christianity was false!! He talks of having removed the "*Rubbish*;" but it appears to us that he has laid the whole building in ruins. In the last two pages, Mr. Belsham tells us what we are "to believe and to do." But this is the *Packthread* and the *Skewer* of Brother Jack. "Zeal is never so highly obliged as when you set it a tearing: And Jack allowed it its full swing. He rent the main body of his coat from top to bottom: and, as his talent was not of the happiest in taking up a stitch, he knew no better way than to darn it again with Packthread and a Skewer."*

* Swift's Works, Vol. I. p. 78. London Edit. 1766.

Observations on some important Points in Divinity, chiefly those in controversy between the Arminians and Calvinists. With three Dialogues; in which the said Points are further illustrated. The Whole intended as an Antidote against the pernicious Tenets of Antinomians and Necessitarians. Extracted from an Author of the last Century. By Ely Bates, Esq. 8vo. Law and Son. 1793.

IT is a saying, recorded of Alphonsus, King of Arragon, surnamed the Wise, that "of the innumerable things in life which are made objects of men's desires and pursuits, all are baubles, except *old wood to burn, old wine to drink, old friends to converse with,* and OLD BOOKS TO READ." To the last of these articles, Mr. Bates seems to have paid particular attention; for he has here given us an abstract of an "*old book* as *of necessity a good book.*"

In his Preface, the author intimates, in apology for the writers of the last century, that their phraseology, however uncouth or inelegant it may appear, is that of the scriptures. This we do not scruple to deny. Wherever they have intervoven scriptural phrases in their sentences, they are in no danger of giving offence to men of refined taste. Their "scholastic terms and subtleties" only, "occasion disgust." A person can possess very little taste, who can be displeaesd with the style or the language of the sacred writings, as represented, we mean, in our authorized translation of them. Dr. Knox, in one of his Essays, has well observed, that the sentimental part of Sterne's writings owes half its charms to a happy imitation of the style of scripture, and the adoption of scriptural phrases. Mr. Bates tells us, that the work which he has abridged, could be of little use in its original state; being irregular in its composition, and encumbered with much scholastic learning.

Of what use the work may be, in its present state, our readers may judge, from the following extract:—"No man can be more certain of his final salvation, than he is certain of his perseverance in faith and love. Therefore, it is a small number of Christians, comparatively, that ever were *absolutely certain* of their salvation. For *first*—No one who is uncertain of his sincerity, is certain of his salvation. *Secondly*—No one that holdeth this doctrine, "that the saints, who are justified, may fall away, and that we cannot be sure of perseverance," can be sure of his own salvation. It is hard to conceive how he can be certain, who holdeth that no man can be certain. No, those that hold this doctrine, are almost all the Papists, the Arminians, the Lutherans, and, as far as I can learn by their writings, all the ancient writers for a thousand years after Christ. Austin, Prosper, and Fulgentius, thought that all the Elect persevered as Elect, being chosen to perseverance; but that more were truly sanctified, justified, and in a state of salvation, had they so died, than were Elect: that all these fell away and perished: that no man could be certain, whether or no he were elect, and should persevere. So that they denied all certainty of salvation by ordinary means; and that none of all the Greek or Latin fathers then, or long after, went farther from the Pelagians, than Austin did, I think I need not persuade any who have read them. This historical truth is useful to be known. From whence I infer, that it is possible for Christians to live in settled peace and comfort, in respect to their heavenly felicity, without a certainty of perseverance and salvation. For to think that no Papists, no Greeks, no Arminians, no Lutherans, nor any of the ancient holy doctors, nor any of all the martyrs or other Christians who held this uncertainty, did

attain to such holy peace and comfort, is unreasonable and contrary to all church history and to experience.—" *Certainty* of justification is the lot of more confirmed Christians only."—Few, very few, we conceive, will be attracted to these observations." The doctrines of Christianity are offered to us in ten thousand shapes, infinitely preferable to the present, whether for the learned or for popular use—a sufficient objection to Mr. Bates's republication, had it been unexceptionable, on a view of its theology.

An Essay, tending to prove that Christianity has promoted the Happiness of Man, as an intellectual, moral, and social Being. 8vo. Pr. 93. 2s. Matthews. London. 1800.

HUMAN happiness consists in the proper exercise and application of the intellectual, moral, and social powers. The influence of the Christian religion on these respective powers is the subject of the present Essay; and the treatise is thus naturally divided into three parts. Under the first division, the following passage deserves to be detached from the rest:—" The magnificence of the temples (of the heathen ancients) the superb ornaments of their priests and victims; the exquisite workmanship of their statues; the beauty and gracefulness of the attendant youth of both sexes; the splendour and pomp of their ceremonies; the feasts, the perfumes, the dances, the illuminations; and, above all, the harmony and melody of their songs and musick—every thing, of this description, operates by a kind of fascination on the senses, and by binding the *soul* to the contemplation of sensible objects *solely*, has an ultimate tendency to contract and enervate its faculties. Hence the Pagan worship is badly calculated to fill up those tedious and anxious hours, those aching voids which every man is formed to feel, more or less, from his circumstances and situations. There is surely then no one so depraved, so completely divested of every humane and generous feeling, as openly to stand forward the advocate for the gross and debasing principles of polytheism." In the second part, the author strikingly observes: " the Deist, when rolling in the splendor of affluence, may paint nature in her happiest attitudes: he may describe the harmony of the planets, the order of intelligences, and the beauty of vegetation. When driven, by his vices, from the pleasing endearments of social life, he may feel, or he may pretend to feel, a kind of contempt for this " punctual spot," and its transitory enjoyments. But let him suspend his judgment till he has reversed the picture, and examined the apparent partiality of Providence in the distribution of human blessings. Let him ask the fierce unpolished tenant of the northern regions, what he has experienced of the beneficent hand of Providence, compared with the mild voluptuous inhabitant of more fertile and luxuriant countries. Let him then view the vast desarts of Africa, incessantly scorched by the burning sun, or the villages of the suffering Indian enveloped in whirlwinds and hurricanes. But, above all, let him contemplate the structure of his own mind; the turbulence and disquietude of passion and of sense, and the disagreeable and dangerous habits which he unavoidably acquires from surrounding objects. Let him impartially and carefully contemplate these scenes, and the pride of his philosophy will shrink into obscurity and insignificance."

In respect to " *the social powers*" of men, we are presented with a variety of highly interesting observations. " In the fourth and some succeeding centuries, the Christian religion introduced an important change in the moral and political condition of the Barbarians of the North, and of those barbarians

rians who established their kingdoms on the ruins of the western Empire. "They received at the same time (says the historian Gibbon,* as quoted by our author) the use of letters, so essential to a religion whose doctrines are contained in a sacred book; and while they studied the divine truth, their minds were insensibly enlarged by the distant view of history, of nature, of the arts, and of society. In the most corrupt state of Christianity, the Barbarians might learn justice from the law, and mercy from the gospel; and if the knowledge of their duty was insufficient to guide their actions, or to regulate their passions, they were sometimes restrained by conscience, and frequently punished by remorse."—"In a later period, the Christian religion became blended and incorporated with the passions and prejudices of its professors. It was natural for the mind to view, with a degree of veneration, the place that had witnessed the sufferings of a personage so illustrious as the Saviour of mankind. This veneration was heightened into the spirit of fanaticism by persons who, though perhaps themselves originally deluded and impelled by the phrensy of religious zeal, yet were afterwards, by an easy and imperceptible transition, guided by motives of political cunning; and who, to accomplish their political purposes, took a disingenuous advantage of the passions of their deluded followers. Whether the motives for the Crusades were spiritual, temporal, or carnal, in this our day little doubt can remain; but that they were eventually beneficial to the nations of Europe. The Crusades might serve as a great shock—as a powerful caustic to rouse Europe from stupidity and petrifaction. It was this memorable event that revived the arts and sciences in the western Empire. It was a sight of countries more civilized than their own, that incited the Crusaders to enterprise. It was *this* that gave birth to law, and of course to civilization, to security, to curiosity, to knowledge."—"It is finally attributable to that pacific disposition of mind which Christianity is so admirably formed to produce, that the limits of power and obedience have been more accurately defined; that the law of nations and the means of civil intercourse rest on a firmer and surer basis. It was from a want of the Christian religion that the governments of the ancients were more unsettled, that their wars were more frequent, that their revolutions occurred so often and so fatally to the human species."—"Religion is, and invariably has been, the very *navel string* that has *nourished* civil society; and it has always been found, that the constitution of the body politic has varied with its varying support."—"It would have been strange had Revelation unfolded to man, even as a temporal being, a curse instead of a blessing; had it discovered to us the will of a Deity delighting in the misery of his creatures. But revealed religion informs us, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It has disclosed an invaluable truth in that important lesson to console the virtuous and to awe the wicked. "The dead shall hear the voice of the Son of God, and they that hear shall live. All that are in their graves shall come forth; they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation." Christianity has revealed to us the purposes of the Almighty with regard to man; and to talk of the sufficiency of the light of nature is to

* See Gibbon, Chap. xxxvii. Part 2.

talk with levity and at random. For he who has observed, upon the real doubts, the sincere opinions, and in consequence of these opinions, the various conduct of the wisest of men among the heathens, if he knows any thing, must know the insufficiency of so imperfect a guide. But if we consider that human reason, fallible as it is, has been so frequently abused; that it is the nature of sophistry to distort every thing; that it can deduce the most plausible consequences from the most dangerous and absurd hypotheses; that it has little choice in its food, and less delicacy in its choice; we shall perceive an additional reason for the absolute necessity of a plain and direct revelation of the divine will; a revelation to guide us to that ideal happiness and perfection which it is the lot of humanity to contemplate, but never to attain."

To these elegant specimens, we need not add our opinion of the composition before us. There are a few inaccuracies scattered through the Essay, and an allusion or illustration or two, not exactly according with the refined taste of the present age. Of the latter description, is an expression which we have printed in italics as above:—"The very *navel-string* that has *nourished* society."

Farther Observations on Dr. Campbell's Lectures on Ecclesiastical History.

TO THE EDITOR.

SIR,

I HAVE read, with much pleasure, your review of Dr. Campbell's Lectures on Ecclesiastical History, and think that both the Church of England, and the Episcopal Church of Scotland, are very much indebted to the writer for his learned and sensible defence, in general, of their Hierarchy, against the subtelest and best informed adversary, that has ever appeared on the other side of the Controversy, at least, in this country. As it was not expected, however, that the Reviewer could say every thing, upon any part of the dispute, that can be said, nor impossible that, in some small things, he might err, it will not, I trust, be unacceptable to the friends of Episcopacy, that a Supplement be added to his, in the main, well written remarks; and if you approve of what I here send you, and think it worthy of a place in your excellent Review, I shall be much obliged to you to insert it, as soon as you conveniently can.

It was well observed by the Reviewer, that both Jews and Gentiles, having lived under the government of a hierarchy, before their conversion to Christianity, and being obstinately tenacious of their respective systems, it would hardly have been possible, prejudiced as they were, to have reconciled them to a parity of church-officers. And this may be one reason (I mean to humour their prejudices, so far as they were innocent, and thereby to facilitate their conversion) why our blessed Saviour appointed three orders for the government of his church, Apostles or Bishops, Presbyters, and Deacons, answerable to the High Priest, Priests, and Levites, as St. Clement, in his first epistle to the Corinthians, not obscurely intimates, and St. Jerome plainly teaches. I may add, that thus both Jews and Gentiles saw the worship of God, and the discipline of his church, conducted by three orders of church officers, they would naturally believe them to be all permanent, and no alteration to be made, unless they had been taught the contrary by holy scripture. Indeed, as the religion of Jesus was founded upon the law, and the Christian Church and Priesthood were spoken of throughout the epistle to the Hebrews, and the Revelation

Revelation of St. John, in terms borrowed from the Moſaic Church and Prieſthood, nothing leſs than an expreſs declaration by divine authority, that under the goſpel diſpenſation, there was not to be a hierarchy, could have convinced the firſt diſciples, nor ought to convince as their ſucceſſors, that ſuch an alteration as Dr. Campbell contends for, has taken place in the Chriſtian miniſtry; and no ſuch declaration is to be found in Holy Writ. There is a good reaſon why an expreſs *proof* of the three orders is not brought forward in holy Scripture, namely, becauſe the government of the Church was ſettled before any part of it was written, and the three orders being viſible to all, could be unknown to no Chriſtian, no, nor to any heathen, who thought it worth his while to attend to that matter. But, ſhould we grant, for argument's ſake, what Dr. C. ſo ſtrenuouſly contends for, that there was, at firſt, no more than one order of preaching miniſters eſtabliſhed in the church, having two names, biſhop and preſbyter, we cannot admit that the two names could have become *two offices*, univerſally or even generally, not only diſtinct, but remarkably diſtinguiſhed by very different powers, ſo *early* as even the end of the *ſecond* century, far leſs about the middle of it; becauſe there was then no cauſe in the church adequate to produce ſo great an effect. There had neither been a general council to eſtabliſh the change by authority, nor any chriſtian King to enforce it by his power. And yet, had it been lawful, as moſt certainly it was not, without a divine command, it would have required both. Indeed, without both, I may ſay, ſuch an alteration was not only morally, but *phyſically*, impoſſible, when there was little communication, and that extremely difficult, between one part of the world and another.

The reviewer of Dr. C.'s Lectures has properly obſerved, as ſome of his predeceſſors in this cauſe had done, how tenacious Amietus and St. Polycarp, in the ſecond century, were of what they though. an apoſtolical tradition, about a matter of no great conſequence, whether Eaſter ſhould be kept on the 14th day of the moon, or if a week day on the Sunday after; and from thence he juſtly infers, that it is inconceivable the whole Chriſtian world ſhould, about that time, tamely ſubmit to the uſurpation of epiſcopacy. This is certainly inconceivable. But, with ſubmiſſion to the learned reviewer, he ſeems here to have miſtaken Dr. C.'s meaning. For the Dr. does not impute the riſe of epiſcopacy to *uſurpation*, or the encroachments of a few, through ambition, over the many; but to the *virtues* of the few; and ſo ſuppoſes they were *exalted* by the voluntary choice of their equal brethren.—" So far am I from thinking, ſays the learned Lecturer, that the *ambition* or *vices* of the firſt miniſters gave riſe to their authority, that I am certain that this effect is much more juſtly aſcribed to their *virtues*. An aſpiring diſpoſition rouſes jealouſy:—jealouſy puts people upon their guard. There needs no more to check ambition, whilſt it remains unarmed with either wealth or power. But there is nothing which theſe are not ready to yield to diſtinguiſhed merit, &c." This is, no doubt, an account of the origin of epiſcopacy, different from what the reviewer conceived him to have given. But it is as untenable as the other. For when Dr. C. ſaid, there is "nothing which men are not ready to yield to diſtinguiſhed merit," he went too far, and ſhould have limited his expreſſion, by adding, *conſiſtently with a good conſcience*. For we have no reaſon to conclude, that theſe clergymen in the ſecond century, who continued Preſbyters, were leſs *virtuous* than Ignatius, Amietus, and Polycarp, who were biſhops. And if they were, ſince by Dr. C.'s ſuppoſi-

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tion, they had the power of ordination, confirmation, and government conferred upon them, when they were made miniſters, they could not lawfully reſign thoſe powers into any hands without degrading themſelves, or deſpiſing that authothority which their Lord and maſter had committed to them, which good theſe would not do. As little could any of their brethren accept of their reſignation, and permit them to *denude* themſelves of theſe powers, as they had been intruſted with by God. Far leſs could they have aſſumed, or even *exerciſed* a *ſuperiority* over their equals, though choſen to it, without tranſgreſſing a divine precept, by "lording it over God's vintage." And ſtill leſs would they have *ordained* Preſbyters, *without* giving them a power to ordain others, which, in fact, they did; becauſe that was certainly to overturn the conſtitution of Chriſt's Church, and erect a model of government unknown to the great Lord and Head. And as this would have been a crime of *a very deep dye*, the attempt cannot, conſiſtently with common ſenſe, be imputed to men of ſuch diſtinguiſhed piety, as the generality of the clergy were in the ſecond century; nor, though attempted, was it poſſible to be carried into execution, for the reaſons already aſſigned. Dr. C. acknowledges (page 87) that "a certain model of government muſt have been originally adopted, for the preſervation and tranſmiſſion of the Evangelical inſtitution, in its native purity; and that a preſumptuous encroachment, on what is evidently ſo conſtituted, is juſtly reprehenſible in thoſe who are properly chargeable with ſuch encroachment." Now, if this be true, as moſt certainly it is, what excuſe can be pleaded for the alteration, which the Dr. pretends to have been made in the ſecond century? For it was made with the eyes of all the clergy open, becauſe it was made voluntarily and deliberately; and, as it ſeems to imply, that they thought themſelves wiſer than Chriſt, who had inſtituted, according to the Dr. a parity of church officers, it would have been *highly preſumptuous*, and therefore enormouſly criminal. And is this, I aſk, to be imputed to the clergy of the ſecond century? Indeed, this conſideration, is, ſingly, a confutation of all the artful and fallacious arguments, which the Dr.'s zeal and ingenuity have collected againſt Epiſcopacy. For, although he is pleaſed to conſider the Chriſtian Miniſtry, as *a circumſtance* only, not connected with the eſſence of religion, and therefore is of opinion, that a *mere layman* may, on ſome occaſion, baptize, and even adminiſter the holy Euchariſt, nothing is more falſe, nor more contradictory to the doctrine of his own church, as the reviewer has clearly ſhewn.

And I may add, that unleſs it be *unneceſſary* to partake of the benefits of Chriſt's death, pardon, grace, and a title to a happy reſurrection and eternal life, a miniſtry inſtituted by our Lord, and deriving authority from him to celebrate the Sacraments, muſt be *effectually* connected with religion, and *indiſpenſably neceſſary*. Both the epiſcopal churches in theſe kingdoms, and the ſociety of which Dr. C. was a member, conſider the two ſacraments as *ſeals* of the Chriſtian covenant, and as having power to convey to devout Chriſtians the benefits of Chriſt's death. And no man knew better than Dr. C. that to make a deed effectual by the application of a *man's* ſeal, authority from the perſon to whom the ſeal belongs is abſolutely neceſſary. And ſince Baptiſm and the Lord's Supper are God's ſeals, (ſee larger Catechiſm, Q. 176), may they be applied without God's authority? Or, if Dr. C. would not be obliged to perform the engagements of a bond, to which his name was forged, and his ſeal ſurreptitiouſly applied, can any one that pleaſes promiſe in God's name, and bind him to performance? The ſuppoſi-

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tion is as nonſenſical and abſurd, as it is impious: and yet, aſtoniſhing as it may be, this is Dr. C.'s ſuppoſition, and even belief! (ſee his Lectures p. 121, and *paſſim*) charity, however, obliges us to be perſuaded that he perceived not the impiety of it.

It is no leſs aſtoniſhing that the Dr. ſhould conſider the Apoſtolical order as temporary, and therefore to ceaſe with the Apoſtles' lives, although it is ſaid unto them, "Lo! I am with you *always; even unto the end of the world.*" For St. Matthew, by uſing the words συντελεια του αιωνος twice in his thirteenth chapter, to expreſs *literally*, the conſummation of all things, has fixed their meaning in the twenty-eighth chapter to the ſame ſignification. And ſince he knew the firſt Apoſtles were not to live until the end of the world, therefore the word *you* muſt comprehend their ſucceſſors in office, agreeably to the like phraſeology in other places of holy ſcripture.—Thus, God ſaid to Abraham, "I am the Lord thy God, who brought *thee* out of the land of the Chaldees to give *thee* this land to inherit;" (Gen. xvii. 9.) yet it is certain, that Abraham never had a foot breadth in it, except what he bought to bury Sarah in.—So God ſaid to Jacob, (Gen. xliv. 4.) "I will go down with *thee* to Egypt, and I will ſurely bring *thee* up again."—Yet, it is certain, that Jacob *died* in Egypt. The word *thee*, therefore, in both places, muſt comprehend the poſterity of Abraham and Jacob; and, indeed, muſt be primarily underſtood of *them*. And, for the ſame reaſon, when it promiſed to be *with the Apoſtles* until the end of the world, who were to die at the common age of theſe, the word *you*, I ſay, muſt not be applied to the perſons of the Apoſtles only, but to their ſucceſſors in office; and they imply that theſe were always to be Miniſters in the Church, poſſeſſed of apoſtolic powers. Yet, Dr. C. ſays, the apoſtolic office was to be temporary, and not to be renewed!—This is ſo like to giving the Son of God the lie, that, though it would be uncharitable to ſuppoſe the learned Lecturer intended it, I ſhould tremble, had I ever maintained that gentleman's doctrine.

St. Ignatius, that early father of the church, and pious martyr, whoſe epiſtles have been examined, and freed from interpolations, by one of the moſt learned and beſt critics that this kingdom, or perhaps the world, ever knew, is ſo clear and expreſs in favour of Epiſcopacy, that Dr. C. knowing his teſtimony, if genuine, to be deciſive of the cauſe, labours hard, but not very fairly, to depreciate it. I ſay not fairly, becauſe he alledges there are *ſtill* interpolations in the Epiſtles of St. Ignatius, and yet has produced no proof of it: for we are not to take his ipſe dixit that the words *Church in Syria*, is an Anachroniſm, even admitting what is not proved, that his cotemporaries uſe the word *church* differently. The good man had the Church of Antioch, which he had left, and was never again to ſee, ſo much at heart, and was ſo full of it, that, like David, when he burſt forth into that beautiful exclamation, "*her* foundations are upon the holy hills," he imagined every one muſt know what church he meant, without expreſsly mentioning it: nor is it true that his expreſſions are more inflated than ſome of the inſpired writers. If he ſays, that the Biſhop ought ſo to be honoured as *Jeſus Chriſt the Son of the Father*, St. Paul has ſet him the example, (Gal. iv. 14.) "Ye received me as an angel of God, even as Jeſus Chriſt." And, as to repetitions, to urge frequently what he anxiouſly wiſhed for, ſeems to have been his general mode of writing. In his Epiſtle to the Romans, a very ſhort letter, he entreats them *twelve* times not to his martyrdom by their prayers. Had Dr. C. quoted the *whole* paragraph, in which the pious martyr pledges his

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ſoul for them, who are obedient to their biſhops, prieſts, and deacons, it would have appeared that he was far from conſidering *that* obedience to be "*all* that is neceſſary to ſalvation," becauſe at the end of it, he expreſsly requires, faith, charity, patience, and, in general, all good works. Ought Dr. C. then to have quoted the paragraph ſo unfairly!—I may add that, that St. Ignatius does not warn againſt ſchiſm more earneſtly and warmly than St. Paul: nor more frequently, within the ſame compaſs, than our bleſſed Saviour does. How ſtrongly does the former paint the ſin and danger of ſchiſm, when he ranks Διχοστασιαι (diviſions) rendered in our tranſlation *ſeditions*, with the dreadful crimes of murder and adultery? (Gal. v. 20.) and how earneſtly and warmly does he prohibit them, in thoſe words, "now *I beſeech you*, brethren, mark them, who cauſe diviſions Διχοστασιας, and avoid them? Rom. xvi. 17. And is it poſſible to point out the malignity of ſchiſm, and its evil conſequences, in more forcible language, than our Lord has done in the ſeventeenth chapter of St. John's Goſpel, where he prayeth four different times, in the courſe of a few ſentences, juſt before his crucifixion, that his followers might continue to be *one*, even as He and his Father were one; and that for this amazingly important reaſon, that the world might believe that his divine Father had ſent him? It was well obſerved, in the preface to Mr. Daubeny's Guide to the Church, that Chriſt foreſaw the miſchief of ſchiſm, in all its dreadful conſequences. He foreſaw, that ſhould Chriſtians ſplit into factions, and keep up to *themſelves* teachers, inſtead of adhering to thoſe of their maſter's appointment, it would give a handle to Heathens, Jews, Mahometans, Deiſts, and others, to deny our Lord's divinity, becauſe it would thereby ſeem to appear, that he was not able to preſerve his church in unity. And it may be further ſaid, that he foreſaw alſo, that ſchiſm would, in every age of the church, and in every country, be the never failing ſource of contention and animoſity, and, conſequently, be deſtructive of love, which is the badge of his diſcipleſhip. Now all this St. Ignatius *alſo ſaw*, (which Dr. C. did not, and his friends unhappily do not ſee) and hence, the reaſon why that ſaint and martyr ſo frequently urged obedience to ſpiritual governors, there being nothing ſo likely to promote that dreadful crime, as the contempt of thoſe who rule over us, and watch for our ſouls.

Before I conclude this topic, I beg leave to obſerve, that ſince there is undoubted evidence of the preſence of the divine ſpirit with the church, in the ſecond century, (ſee Juſtin Martyr's Dialogue with Trypho the Jew, and the relation of St. Ignatius' Martyrdom, chapter thirteen), there is the greateſt reaſon to believe that what St. Ignatius enjoined, with reſpect to the Biſhops and Paſtors of the Church, was by *revelation*. Indeed, he plainly tells us ſo.—(Epiſ. to the Philadel. ch. vii.) "Some ſuppoſe that I ſpake this as foreſeeing the diviſions, that ſhould come among you. But he is my witneſs, for whoſe ſake I am in bonds, that I knew nothing from any man; but the ſpirit ſpake, ſaying on this wiſe, do nothing without the Biſhop. Keep your bodies as the temples of God: love unity; flee diviſions; be the followers of Chriſt, as he was of the Father." (Archbiſhop Wake's tranſlation.) Of this opinion alſo is the learned and very excellent Mr. Daubeny, Fellow of Wincheſter College. (See his Guide to the Church, and invaluable Appendix.)

And now to put an end to this long letter, ſuppoſing all to be true that Dr. C. has told of the alterations in the ſecond century, ſince all the powers which Chriſt communicated to the Apoſtles, the power of teaching, baptiz-

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ing, adminiſtering the Holy Euchariſt, of confirming and ordaining, were continued with *that order* of clergymen, which then got the name of biſhops, and, it is certain, that the Church of England, and the Epiſcopal Church of Scotland, derive their miſſion from that order, therefore it follows that the clergy of both churches are ſent of God, as was Aaron. Whereas it being equally certain, that the order which was continued under the name of Preſbyter, was then limited in the exerciſe of thoſe powers, which Dr. C. alledges were originally inherent in it, and for ever after was debarred the power of ordination; and it being evident that a power which was not given, cannot be conferred, the fair conſequence ſeems to be that mere Preſbyters could not ordain. But from mere Preſbyters, who, like Corah, dared to uſurp the office, which did not belong to them, did the Preſbyterians receive their miniſterial powers at the reformation, *ergo*——(See Dr. Wells's Treatiſe againſt the Diſſenters.)

I am, Sir, your conſtant reader, and ſincere friend,

September 10, 1801. PHILALETHES.

POETRY.

Alonzo and Cora, with other original Poems, principally Elegiac. By Elizabeth Scot, a Native of Edinburgh. To which are added, Letters in Verſe, by Blacklock and Burns. 8vo. Pp. 164. Rivingtons. London. 1801.

AS readers generally like to know who, and what, authors are, previouſly to the peruſal of their works, we ſhall take the liberty of ſelecting ſome of the more prominent paſſages from the Editor's preface to the little volume before us. "The author of theſe poems was the daughter of David Rutherford, Eſq. Counſellor at Edinburgh; whoſe country reſidence was Hermiſton-hall, an ancient manſion in that neighbourhood." She "was born at Edinburgh, 1729," where "ſhe was early taught the Latin and French languages, and became a ready proficient in many branches of the *Belles Lettres.* Her predilection for poetry appeared at an early period. She courted the muſes from her childhood; and not only read, but wrote verſes in her eleventh year." "Her firſt friend and guide in the walks of poetry was Allan Ramſay." She was acquainted with Burns; and, "in the number of her literary correſpondents, was Thomas Blacklock, the blind poet," who "conſtantly mentioned Miſs Rutherford as a writer, whoſe talents were ſuperior, and whoſe poetry was deſerving of praiſe." The information, that "our poeteſs was no leſs celebrated for her perſonal attractions, than for her intellectual endowments," will certainly afford pleaſure rather than pain. "The youth, who ſhared her affections, and with whom ſhe was ſuppoſed to have conſented to paſs the remainder of her days," "was an Iriſhman of diſtinction," and "was unfortunately drowned in his paſſage from Edinburgh to Ireland." The recollection of his diſaſtrous fate clouded her future proſpects. In this reverſe of fortune ſhe had recourſe to poetry;

——canit, & mœſtum Muſâ ſolatur amorem.

To aſſuage the anguiſh of diſappointment, and ſooth her ſorrows, ſhe exchanged the ſprightly for the mournful muſe, and gave a decided preference to elegy.

Our

" Our author, at rather an advanced period, married Mr. Walter Scot, a country gentleman of conſiderable property in the neighbourhood of Edinburgh.

" Leſt it ſhould be conjectured from the late appearance of theſe poems, that their publication formed no part of the writer's deſign, it may be proper to mention, that ſome few poems, which are inſerted in this collection, were corrected by herſelf with a view to the preſs. Theſe, with ſome other poems, were intruſted to a friend, alike eminent for his talents and employments, to be reviſed by his care, and printed by his direction. But her friend's removal to a diſtance, and her own death in 1789, put a period to this projected plan, and the poems were returned to the Editor."

The tale of ALONZO and CORA, which was written long before the popular tragedy of Pizarro made its appearance, is preſented as the principal article in this volume; though, in point of excellence, it is inferior to many of the ſmaller poems. Its chief merit, which merit may, indeed, be claimed by the whole of Mrs. Scot's poems, conſiſts in a ſmoothneſs and correctneſs of verſification. Some, but very few, ſlight grammatical defects are here and there viſible; but as the writer has been long removed beyond the reach of praiſe or cenſure, and can never profit by our remarks, we will not riſk the chance of being charged with over-faſtidiouſneſs. Elegy was our author's *forte*; and, as a ſpecimen of her talents in this ſpecies of compoſition, we ſhall preſent our readers with the following little poem, entitled

SOLITUDE AND SADNESS,

OR

THE DESERTED LOVER.

ONCE roſy pleaſure bleſs'd my ſmiling hours,
And all her ſcattered joys around me ſhed:
For me of balmy ſweets ſhe robb'd the flowers,
And with her myrtle-wreath adorn'd my head.

Beneath my feet I ſaw the violet ſpring:
I caught the fragrance of the morning gale;
Each paſſing breeze bore ſweetneſs on its wing,
And ſcatter'd odours thro' the ſmiling vale.

Mine ear ſtill liſtening, heard the warbling notes,
That from the woods the feather'd choir prolong;
Wild as themſelves the tuneful cadence floats
Of nature's ſweeteſt, unaſſiſted ſong.

Mine eye the opening dawn with joy ſurvey'd,
That ſtreaks the eaſtern ſky with crimſon hue,
When night's dark curtain thrown aſide diſplay'd
All nature's beauties to my raptur'd view.

Then glittering dew-drops every ſtalk adorn,
And tho' depending ſeem to fall away;
The pearly moiſture hangs from every thorn,
And gives new freſhneſs to the trembling ſpray.

Cheering the ſun, in beamy radiance bright,
When on the earth his fervid ray deſcends:
Pleaſant the ſlow approach of ſober night,
Whoſe mantle grey its cooling ſhade extends.

The

The ſilvery moon how lovely! and the train
Of lucid orbs, that round her throne revolve,
And gild with vivid gems th' etherial plain!
Who, ſave their Maker, can their path reſolve?

O ye fair objects, once ye knew to pleaſe;
Why to my ſenſe delightful now no more?
Say, charm ye only in the days of eaſe;
Nor for the wretched have one bliſs in ſtore?

Ill can the tearful eye your charms ſurvey;
Grief's thickeſt fog o'erclouds whate'er I ſee;
By me unheard is PHILOMELA's lay;
The lily's ſnowy hue delights not me.

For thou, with whom theſe objects charm'd, art gone:
Pleaſing with thee bright ſuns and evenings fair;
Thy beaming eyes, which bright as Phœbus ſhone,
Diſpell'd the frigid damps of gloomy care.

Pleaſing with thee the muſic of the grove,
Or rinkling ſtreams, that o'er the pebbles ſtray;
More pleaſing far thy voice, inſpiring love,
Whoſe ſoothing ſtrains beguil'd the tedious day.

The flowers you cull'd were fairer to my ſight;
The fruit you gather'd richer to the taſte;
From you each object pleas'd with new delight;
All came from you with double beauty grac'd.

Ah! cruel fate, could nothing leſs atone
Thy ſavage rage, or glut thy dreadful pow'r;
Wilt thou unpitying hear the heartfelt groan,
Nor ſmile propitious on the paſſing hour?

Sure leſs than this had been ſufficient woe:
Hadſt thou on every limb inflicted pain;
Or waſted down my ſtrength with pining ſlow;
Or ſtung me with the taunts of cold diſdain;

Ev'n poverty, and all the dreaded tribe
That on the meagre ſons of want attend;
The biting jeſt, the ſullen brow of pride;
The dear-bought favours of a ſelfiſh friend;

Theſe ills I could have born (*borne*) one treaſure left;
Fate's darts had only reach'd th' ignobler part;
Of every outward bliſs of life bereft,
Joy ſtill had triumphed in my faithful heart."

"Edwin and Edith, a Legendary Tale," deſerves conſiderable praiſe; as does alſo the little Tale of "Celadon and Myra." The admirers of Scottiſh poetry will find themſelves pleaſed with "The Guidwife of Waukhope-houſe," addreſſed to Robert Burns; and likewiſe with that poet's "Anſwer," which, together with Blacklock's poetical Epiſtle to Mrs. Scot, ſhould be adopted in a future edition of his works.

Il Luttuoſo, ed Il Gaudioſo; Il Giocoſo, ed Il Diligente: Poems on Muſic, the New Century, Sport, and Care. 12mo. Pp. 90. 2s. 6d. Wright. London. 1801.

WE ſuppoſe the author of theſe *poems*, if they muſt be honoured with that appellation, to be a new-married man; for they do not exhibit the ardour of a lover, and yet they preſent nothing but *plighted wives, faithful wives, faultleſs wives, virtuous wives*, and *pregnant wives*. Theſe doggrel rhymes, given in all manner of numbers, and all manner of quantities, abounding with the moſt barbarous eliſions, and every ſpecies of nonſenſe, are dedicated to William Hayley, Eſq. who, no doubt, feels himſelf highly honoured by the attentions of their author. The two latter pieces are *profeſſed imitations* of Milton: we, however, have not been able to diſcover in them any farther reſemblance to the original, than that of their poſſeſſing Italian titles; but, as our readers may perhaps be better judges than ourſelves, we ſhall ſubmit the queſtion to their deciſion, by laying before them the following *ſublime* paſſages.

" Cards next engage us; but, what game?
Quadrille's exploded; whiſt the ſame:
Picquet, that charming tete a tete,
Is now too dull; cribbage? quel bete!
New-fangled fancies bear the ſway;
A freſh game ſtarted every day;
Almoſt is baniſh'd mirthſome loo,
For Rouge et Noir; yet, entre nous,
Some good, old, Engliſh game's the thing;
Where ſtill is reverenc'd the king!
Next him the queen, and third the knave;
Meaning true ſervant, not vile ſlave!
The ace, ſo paramount, may mean
Prime miniſter; who ſtill is ſeen,
Tho' without ſceptre, crown, or ſword,
The ſtrongeſt trump upon the board!"

" See the firſt-time pregnant wife,
E're her fœtus wake to life,
How ſhe carefully prepares
Whate'er a new-born infant wears;
Blankets, rollers, biggins, clouting:*
And, as well ſhe may, much doubting
Whether 'twill be girl or boy,
The mother's pet, or father's joy,
For either ſex what's fit provides;
A cradle buys, and all beſides
That's needful for her lying-in,
Neglecting not a ſingle pin:
This the fruit of well-tim'd care,
Without which infants would go bare!"

* The author *certainly* is a new-married man; and has been aſſiſting his wife in making up the baby linen. *Rev.*

Original

Original Poems. By Thomas Sanderſon. 12mo. Pp. 238. W. Clarke. London. 1800.

THE reſpectable liſt of ſubſcribers, prefixed to this little volume, conveys a favourable idea of the Author's character, though it may poſſibly not be admitted as a deciſive proof of his poetical abilities. His merit, however, as a poet will not be diſputed by any one who reads the book before us with an unprejudiced mind. We ſhall extract two of the pieces as fair ſpecimens of the whole.

SIMPLICITY: A PASTORAL.

" O ſhepherds, how ſweet are the bow'rs,
That riſe on the verge of yon grove!
I wove there a garland of flow'rs,
To give to the nymph whom I love.

In native attractions array'd,
Till Nature decay ſhe will reign;
Her praiſes be ſung by each maid,
And ENVY will flout her in vain.

Her air has the magic of eaſe,
Her manners are artleſs and free;
Her voice is as ſoft as the breeze
That ſtirs the green leaf on the tree.

Long, long on the plains has ſhe ſmil'd
With ſweetneſs, untaught to deceive;
The light of her eye is as mild
As the ſun-beam, when mellow'd at eve!

Oft on ſome ſoft bank ſhe repoſes,
To catch all the ſweets of the gale;
Her garlands are made of the roſes,
That bloom in the grove or the vale.

Her breaſt, that is always at eaſe,
The wild notes of nature approves,
The ſtreamlet that plains to the breeze,
And the muſic that comes from the groves.

Her ſongs to the Shepherds can give
A ſweetneſs that ſoftens the breaſt;
Can bid brighteſt images live
In the boſom that SORROW has preſt.

This Damſel (the theme of my praiſe),
Who ſteals from the notice of Fame,
In vallies and woodlands oft ſtrays—
SIMPLICITY there is her name."

Our next extract is an epiſtle to the Rev. Jonathan Boucher, the worthy Vicar of Epſom; a gentleman, whoſe merit as a writer, whoſe virtues as a man, whoſe abilities as an inſtructor of youth, and whoſe piety and zeal as a

divine, are equalled by few, and excelled by none. When we ſee a man, of principles ſo ſound, of knowledge ſo profound, of conduct ſo exemplary, and of ability ſo extenſive, doomed to paſs his life in an obſcure village, on a ſcanty pittance, while a PALEY lives to boaſt of preferments unſolicited and accumulated without meaſure, we know not whether moſt to pity or condemn the patrons of the church!

To the Rev. Jonathan Boucher, M. A. on his arrival in Cumberland from America.

I venerate the Man whoſe heart is warm,
Whoſe hands are pure, whoſe doctrine and whoſe life
Coincident, exhibit lucid proof
That he is honeſt in the ſacred cauſe.

WILLIAM COWPER.

" The rural MUSE, in warm, though homely ſtrains,
Greets thee, my BOWCHER,* on thy native plains;
And, in that honeſt welcome, bids thee live
To ev'ry praiſe a grateful heart can give.
In that *great field*, where brighter garlands grow
Than thoſe with which AMBITION decks its brow,
Long haſt thou toil'd, nor haſt thou toil'd in vain,
If what the boſom feels be preſent gain—
If what it feels when grateful minds declare,
That to thy toils they owe the bliſs they ſhare—
Owe thoſe undying hopes that bring relief
To the torn heart, when ſinking with its grief!

" RELIGION's Friend! the nobleſt lot is thine,
To draw pure doctrines from a ſource divine;
To mend the heart by ſacred WISDOM's lore,
And the *long Wand'rer* to his fold reſtore;
To raiſe that confidence which reſts on heav'n,
By whom all good, all human bliſs is giv'n;
To give each ſtruggling virtue ſtrength to riſe,
And light her hallow'd taper at the ſkies;
With moral truth, with many a thought refin'd,
To conſecrate the temple of the mind!
Bleſt is the MUSE, while ſhe with ardour pays
To thy bright worth the tribute of her praiſe—
To thy pure life, which on thy paſſing hours,
And on thy precepts, living luſtre pours.

" In that ill-fated hour when Diſcord roſe,
And bade COLUMBIA's Sons be BRITAIN's foes,
When, in the paſſions' headlong tide, were loſt
The gentleſt feelings that the heart could boaſt;
Beyond th' Atlantic wave, we ſaw thee prove
Thy Chriſtian-ſpirit and thy Patriot-love;

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* See Note (XIV.)

And

And, mid the public ferment, ſtrive to bind
In warm AFFECTION's bonds, the human mind:
Firm in thy duties, it was thine to ſhew,
What to our country, what to heav'n we owe;
To cenſure boldly FACTION's daring flame,
And give due honours to the Patriot's name.

"Now CUMBRIA greets thee (all thy wand'rings o'er)
With a warm welcome on her rocky ſhore,
Where never ruder echoes move along
Than the ſoft warblings of the Shepherd's ſong."

"*Greet thee, my* BOUCHER, *on thy native ſhore.*] This worthy Clergyman was born at Blencogo, and received a part of his education at the Grammar-School, at Wigton, under the late Rev. JOSEPH BLAINE, a man of learning and integrity, though rough and blunt in his manners, and, like GOLDSMITH's Village-Schoolmaſter, '*ſtern to view.*' On entering into orders, he paſſed over to America, ſome time previous to the revolution in that country. On the commencement of the diſturbances, he did not ſhrink from his duties as a Clergyman and a Citizen, or timidly accommodate himſelf to the opinions and views of a powerful faction; but, with great firmneſs and activity, ſupported the cauſe of loyalty and legal liberty.

"This gentleman is alſo reſpectable in a literary point of view. A few years ago he publiſhed 'The Cauſes and Conſequences of the American Revolution,' which, like all works of the ſame nature, has received praiſe and cenſure, according to the political opinions of its readers. He was alſo the able coadjutor of Mr. HUTCHINSON in his compilation of the Hiſtory of Cumberland; and is the ſuppoſed Author of an anonymous pamphlet, ſubſcribed 'A Cumberland Man,' publiſhed about eight years ago, and lately reprinted in Sir FREDERICK MORTON EDEN's 'State of the Poor.' It is addreſſed to the inhabitants of Cumberland, and has for its object the improvement of that county, in every thing that can render a country happy and opulent. It is written with uncommon animation, and has received praiſes wherever it has been read. Its plans are certainly practicable; for they are in their principles the ſame by which, in all ages, empires have advanced, from their firſt barbarous rudiments, to refinement and diſtinction; and, to execute them, it requires only the firm and vigorous co-operation of the landholder and monied man, that, under their patronage, all the ſpirit, ingenuity, and induſtry of the county may be called forth and directed to one point."

MISCELLANIES.

The Corn Trade investigated, and the Syſtem of Fluctuations expoſed with a Propoſition moſt humbly offered for the Conſideration of the Legiſlature, which will effectually remedy the alarming fluctuating Prices of Bread-Corn: and an Inveſtigation of the Import and Export Laws: with ſome Remarks on the landed Intereſt and Agriculture of this Kingdom; clearly juſtifying the Farmers, vindicating the Dealers and Merchants, and affixing the Stigma on the proper Objects. By

Buxton Lawn, late of Providence Row, Finsbury Square; twenty Years in the Correspondent's Department, Excise-Office, London; but now of Bath, Baker to their Royal Highnesses the Duke and Dutchess of York; and formerly Clerk to a Flour-Factor. A new Edition, with large Additions. 8vo. Pp. 112. 3s. Easton, Salisbury: West and Hughes, London.

FROM the different situations in which the writer of this pamphlet appears to have been placed, our readers will find no difficulty in supposing him to be well qualified to discuss the business of the corn-trade. He sets out with the position, that "there is *a radical error somewhere*, and while that is allowed to continue, the country will always be imposed upon by high prices, and astonishing fluctuations in the London Markets." In the investigation of this *radical error* and its causes, Mr. Lawn establishes the fact, that the corn and flour-factors derive as much profit from the declension of prices in the market, as from their elevation. To this, and other evils, he proposes a remedy, the application of which would effect a perfect cure. It is his aim also, in this pamphlet, to prove that the high prices of corn are not attributable to either farmers, millers, or bakers, but solely to the cornfactors. He indeed clearly demonstrates, that the evil originates with, and exists in, the *unhazardous* speculations of the cornfactors: but we cannot help thinking that, in many instances, blame must attach to the farmers also; for, although the fluctuations of the London market are effected through the machinations of the factors, yet certainly it is in the power of opulent farmers, who are not *more* disinterested or virtuous than other men, when they find the markets declining, or when they expect a greater rise, to withhold their corn, and thereby produce a *real* scarcity in the country markets. This scarcity, at first only local, speedily extends its influence, and furnishes an ample pretext for an advance in the London market, as early as it may happen to suit the purpose of the cornfactors.

Our limits will not permit us to follow this well informed writer through all his *minutiæ* of detail; but we trust that *he* will pardon us, and the public thank us, for presenting, in a somewhat abridged form, the calculation which so completely exposes the system of public plunder pursued by the cornfactors:

"First, then, to exhibit the methods practised for advancing the London prices, and the advantages derived therefrom by the cornfactors,

	£.	s.	d.
"Messrs. A. and B. sell fifteen hundred sacks of flour per week, at 1s. commission per sack, amount to — — —	75	0	0
Mr. C. the same quantity of flour — — —	75	0	0
Messrs. D. and E. ditto — — —	75	0	0
Messrs. F. and G. sell about the same quantity of flour	75	0	0
Messrs. H. and sons, ditto — — —	75	0	0
And the other six houses, five thousand five hundred sacks between them, the commission of which is —	275	0	0

"Thus eleven houses, according to the above supposed statement, sell thirteen thousand sacks of flour per week in London; and, if I mistake not, the whole consumption is rated at about eighteen, some say, twenty thousand sacks per week."

"I now proceed to shew how the (the flour-factors) conduct themselves for eight weeks.

"Suppose

" Suppose flour at 54s. per sack, which was the case this time twelvemonth, or a little more. Suppose a flour-factor has one month's consumption stock in hand, at fifteen hundred sacks per week, amounting to six thousand sacks of flour: this cannot be considered an unfair statement; but lest any one may suppose the contrary, *I will reason on half that amount*, leaving the reader to conjecture the consequences if the larger number were admitted to be right. This half will be sufficient to enforce my argument, or even a less quantity. The system alone I wish to expose: But to proceed:

" On Monday, September 8, 1800, Mr. A— had three thousand sacks of flour in hand, consigned to him by millers for sale, and flour bore a price of 45s. per sack. It is determined this week that markets shall rise next. At this time the bakers' shops are all well stocked, and every baker of decent character, or fair credit, has one month's, six week's, or two month's consumption by him. Mr. A— this week receives his usual consignments of an average supply of fifteen hundred sacks of flour. He, and the other gentlemen concerned, on the aforesaid Monday morning, determine to raise the price of flour. The public had already been prepared for a rise. After breakfast they proceed to business on the market, each one refusing to sell, but not asking a higher price, signifying that they have short supplies, &c. Such conduct as this creates a greediness to buy on the part of the bakers, and all other persons concerned in the corn trade. After market Mr. A.—goes home, and writes to his correspondents as follows:

' Sir,

' Having a brisk demand for flour, I shall thank you for fresh supplies as soon as convenient. I have sold all your flour at 45s. except ten sacks, and these ten I shall sell in the course of the week.

' Whatever goods you may please to favour me with, shall be sold to the best advantage. I am, Sir, &c. &c.'

To Mr. D. ——, *Miller.*

N. B. The following is the present state of our prices, *and the markets are looking up.*' Then follow the prices. This letter authorises the miller to draw on the factor at one month for the amount of his flour, which bill passes through a banking-house in the country, and, when accepted, is as good as cash.

" September 15, 1800, commenced the second week; and it will be considered that Mr. A— received last week, in addition to his stock of three thousand sacks of flour, fifteen hundred sacks, his regular supplies, which were all sold, *as his advice letters stated*, on the Friday, though taken as stock in hand. Out of this quantity of flour he sold to some bakers, who were either sufficiently independent to demand some, or so absolutely poor, that they were never trusted with a stock, two hundred sacks of flour only. The baker had pretty good supplies before this week; and it must be borne in mind, that on rising markets their stocks always begin to get less and less, till they have scarcely a sack to go on with. When the bakers have worked off their stocks, and begin to buy two or three days' consumption at a time, then the rising of the market ceases. The account of this second week stands as follows: Deduct from the thousand sacks of flour, stock in hand, two hundred sacks, which leaves a balance of two thousand eight hundred sacks of flour. Now the commission on this flour had been received by the factor, but the advance price had not. Flour this week rose

to 50s. per sack. The first week the factor only received his regular commission of 75l. Well then, to proceed, and it will appear, that Mr. A— is entitled as follows:

	£.	s.	d.
" To 5s. advance on two thousand eight hundred sacks of flour	700	0	0
To his weekly commission — — —	75	0	0
Second week's profit — — —	775	0	0

" September 22, 1800, commenced the third week, and flour got up to three pounds per sack. Mr. A— sold this week two hundred sacks of flour. Now then, in addition to his two thousand eight hundred sacks of flour, add last week's supply of fifteen hundred sacks, the commission on which is allowed in his last week's profit; then deduct two hundred sacks which he sold, and some of them at advanced prices; but that I shall not notice, and the account will stand as follows, viz.

	£.	s.	d.
" To 10s. advance on four thousand one hundred sacks of flour, stock in hand — — —	2050	0	0
To commission weekly — — —	75	0	0
Third week's profit — — —	2125	0	0

Sept. 29, 1800, Mr. A— received this week fifteen hundred sacks of flour; but I only add last week's supply to his stock, in order that I may avoid perplexity and confusion, though it will appear evident on the face of the argument, that the present week's supply may be worked to great advantage, and unquestionably is so; but I shall content myself with a plain tale, and therefore this week's supply shall be taken into the next week's account. Mr. A— sells this week two hundred sacks of flour; and the price commences this day at 3l. 10s. per sack.

	£.	s.	d.
" To 10s. advance on five thousand four hundred sacks of flour	2700	0	0
To commission weekly — —	75	0	0
Fourth week's profit — —	2775	0	0

October 6, 1800, Mr. A— received and sold the same quantity of flour this week as he did last: his account stands as follows. Flour rose 10s. per sack this day.

	£.	s.	d.
" To 10s. advance on six thousand seven hundred sacks of flour	3350	0	0
To commission weekly — —	75	0	0
Fifth week's profit — — —	3425	0	0

" October 13, 1800. This week Mr. A— received and sold the same quantity of flour, and markets rose 10s. more, which made flour 4l. 10s. per sack. Every week the miller is advised of his flour being sold, and it is equally as easy to say, *all your flour is sold*, as to say, *a part only, or none is disposed of*, on a dealing market, and much more advantageous to the factor.

	£.	s.	d.
" To 10s. advance on eight thousand sacks of flour —	4000	0	0
To commission weekly — — —	75	0	0
Sixth week's profit — — —	4075	0	0

" October 20, 1800. This week flour got up to 4l. 15s. per sack. Mr. A— received and sold the same quantity of flour: therefore add to his stock of eight thousand sacks of flour, last week's supply of fifteen hundred sacks,

sacks, and subtract two hundred sacks from the sum total, and the account is as follows, viz.

	£.	s.	d.
" To 5s. advance on nine thousand three hundred sacks of flour	2325	0	0
To commission weekly — — —	75	0	0
Seventh week's profit — — —	2400	0	0

" October 27, 1800. Mr. A— again sold two hundred sacks this week, and received fifteen hundred sacks, his regular consignments, the balance of which add to his stock of nine thousand three hundred sacks of flour, and his account, his glorious account, stands as follows, at the expiration of his eighth week, for flour rose to 5l. per sack, viz.

	£.	s.	d.
" To 5s. advance on ten thousand six hundred sacks of flour	2650	0	0
To his weekly commission — — —	75	0	0
Eighth week's profit — —	2725	0	0"

Now if our readers will be at the pains of adding together the respective profits of these eight successive weeks, they will find the amount to be *eighteen thousand three hundred and seventy-five pounds ! ! !*

Thus has Mr. Lawn " established the half of the system prevalent on the corn-market;" and which, he says, he knows " is incontrovertible." We have not room to state the various circumstances which prevent, and render unnecessary, any farther additional *rise*, but shall proceed to lay before our readers the mode of lowering the market, so as to render this speculation as beneficial as the former.

" Nov. 3, 1800. The speculating Mr. A—, and the rest of his fraternity, determine that flour shall fall next week. Mr. A— has three thousand sacks of flour by him. The bakers' houses are empty; they know of no declension, but on the contrary, they are *taught* by these *great men* the week preceding, that markets will again look up. The game once more begins, and Mr. A— goes home from the corn-market, and writes to his correspondents as follows:

" Sir,

' For some days past markets have been very dull; and I have been unable to sell any of your goods. The bakers refuse to purchase; but you may confide on my selling your flour as early as possible, and to the best advantage. I am, Sir, &c. &c.'

To Mr. D—, *Miller.*

' N. B. The following is the state of our markets, and a speedy reduction in the prices is expected.'

" This official letter, like the preceding one, on the commencement of the high prices, gives the instantaneous notice of dull sales, and the expected low prices. The millers the next market day *hang off*, and will not buy at scarcely any price, such ample room is left for an amazing drop.

" In the week preceding the decline of prices, and after the official letter is written, Mr. A—, his clerks, and agents, all run amongst the bakers, hunting into every hole and corner, seeking buyers of that flour which would have been invisible, had the leading factors not conjointly determined on a fall."

" Nov. 10, 1800. Suppose Mr. A— sells two thousand five hundred sacks of flour, and receives fifteen hundred sacks, his weekly supplies. Now then he sells one thousand sacks of flour more than his regular consignments the week preceding the drop, and he advised his correspondents that he could

could sell no flour. How stands the account of profit this week preceding the fall?—As follows, viz.

	£.	s.	d.
" To 10s. per sack, on two thousand five hundred sacks of flour, sold to the bakers the week preceding the fall of 10s. per sack — — — — —	1250	0	0
To commission weekly — — — —	75	0	0
	1325	0	0

" Nov. 17, 1800. Advices were *this week* given, that Mr. A — sold no flour, or a very few sacks indeed, *last week*, though he sold two thousand five hundred sacks at the high price. This week markets fell 10s. per sack. Hence it will appear, that on the falling market, the bakers are debited at the high price, and when the reduction of 10s. 20s. or 30s. per sack takes place, then the millers receive an account of their flour being disposed of at the reduced price."

Our readers must perceive by this time, that the supposed system of monopoly exists but in idea, and that the speculating cornfactor is a more dangerous animal than any monopoliser could possibly be, The latter risques a large capital, and incurs the hazard of losing his property by a variety of unforeseen contingencies; but the cornfactor speculates on the property of the miller, without any risque of his own property; and can, at any time, throw off his responsibility.

Having exposed the evil, it is necessary that the remedy should also appear. " HERE THEN IT FOLLOWS," says Mr. Lawn, " AND I WILL FORFEIT MY LIFE, SHOULD IT BE ADOPTED, IF IT DO NOT EFFECTUALLY DESTROY THE SYSTEM OF FLUCTUATING MARKETS."

" The miller should have a direct communication with, and access to, the factor's connections and accounts, because, in fact, he is no more than his servant: and the factor, in lieu of the oath* he now acts under, should swear *that he will in future every week, give, or cause to be given, to a person appointed for that purpose, a true account of all flour received by him, the date of the advice letters, from whom he received and place, when sold, to whom and when sold, the price sold for, when delivered to the person to whom sold, the price returned to the miller and to whom sold, and the amount of what sold in the week.*

" The miller and the country have a right to hope for this —— the miller unquestionably has a right to demand it; but he cannot put it in practice. The factor would be implicated in the crime of perjury should he have the temerity to make false returns; and hereafter he would not be intrusted in a fluctuation. The factor should be liable to be called on to confirm his account, and the miller to declare on his oath the returns made to him, should any doubts arise in the minds of the agents of government."

We have thus extracted the essence of Mr. Lawn's publication; but there are yet many judicious remarks, which neither our limits, nor our sense of justice to the author will permit us to enumerate; and we seriously recommend them to the perusal of the public in general, and more particularly to those who may be employed in investigating the nefarious practices of the corn trade.

Before we close this article, however, we must take the liberty of noticing Mr. Lawn's opinion relative to the importation of corn. He says:

" As there are, then, wonderful advantages resulting from the exportation

* The oaths of the Factors only relate to the prices of corn.

of

of corn, ſo the diſadvantages are in the ſame proportion on the importation of it, unleſs in times of actual ſcarcity, which ought to be aſcertained with preciſion. If importations be reſorted to on the pretence of ſcarcity, the cauſe of agriculture ſuffers; and it is a tacit acknowledgment on the part of the people, that they will patiently ſubmit to their pockets being picked. Therefore high prices ſhould prevail, with the concurrent cauſe of *actual* ſcarcity, before corn be imported."

Here we pointedly differ from Mr. Lawn: for, ſuppoſing the plundering ſyſtem of the cornfactors to be aboliſhed, the importation of corn *muſt* operate in *compelling* the farmers to bring forward their ſtock. The poſſibility of procuring foreign corn at a lower price than they have choſen to ſell theirs for, will convince them of the neceſſity of extending their culture of wheat, of bringing their produce promptly to market, and of diſpoſing thereof at a moderate price, in order to prevent their being underſold by importers. And, agreeably to Mr. Lawn's propoſals, ſhould government, inſtead of private factors, be the importers, it is certain that no improper regulations would take place: the bounty of importation would always be ſpared but when abſolutely neceſſary; and the farmers would never ſuffer, unleſs their avaricious miſconduct extorted puniſhment.

Information for Cottagers, collected from the Reports of the Society for bettering the Conditions and increaſing the Comforts of the Poor; and publiſhed by Order of the Society. 12mo. 6d. Hatchard. London. 1801.

OF the well-meant and generally well-directed labours of this truly benevolent Society we have had frequent occaſion to ſpeak in terms of appropriate commendation. The preſent ſelection from their reports is very uſeful, and ſuch as has frequently ſuggeſted itſelf to our minds, as highly neceſſary, from the inability of the lower claſſes to purchaſe the reports themſelves.

*The Weſtern Mail: being a Selection of Letters made from the Bag taken from the Weſtern Mail, when it was robbed by George ——, in 17**. Now firſt publiſhed.* 8vo. Pp. 282. 4s. Mawman. London. 1801.

A collection of letters, on men and manners, ſome of them ill-written, and others compoſed with ability. The author's knowledge of human life is certainly extenſive and his means of communicating it are entitled to praiſe.

Converſations and amuſing Tales, offered to the Youth of Great Britain. 8vo. Pp. 385. 15s. Hatchard. London.

THIS book had been miſlaid or it would have been noticed long ago; though it contains nothing which entitles it to particular attention. Its bulky ſize, and its price, are formidable objections to its uſe and circulation among thoſe for whoſe uſe it is particularly deſigned. We have found nothing objectionable in the contents, but at the ſame time nothing to praiſe, except the authors *intentions*.

Human

Human Longevity; recording the Names, Age, Place of Reſidence, and Year of the Deceaſe of 1712 *Perſons, who attained a Century and upwards, from A. D.* 66 *to* 1799, *compriſing a Period of* 1733 *Years. With Anecdotes of the moſt remarkable.* By James Eaſton. 8vo. 6s. White. London.

GREAT labour muſt neceſſarily have been beſtowed in ranſacking a vaſt variety of publications for the materials for the preſent volume. The author probably will not thank us for our obſervation that his time might have been more profitably employed; but it ſo forcibly obtruded itſelf on our mind, as we peruſed his book, that it would have been *critical treachery* not to have made it. Still we admit, that there is ſomething gratifying in contemplating numerous inſtances of longevity, and ſomething uſeful too in conſidering the *means* by which that longevity was, in moſt inſtances, attained. And, therefore, if the author have no motive for ſtudying "The Economy of Time," many of his readers will, no doubt, thank him for the amuſement which, through his inattention to it, they have received.

Literary Miſcellanies, including a Diſſertation on Anecdotes. A New Edition enlarged. By J. D'Iſraeli. 12mo. 4s. Murray. London. 1801.

THE merits of theſe miſcellanies are ſo well underſtood at this time, that nothing more is neceſſary, on our part, than to announce the appearance of this new edition, for the information of our readers.

POLITICS.

The Sound and Baltic, conſidered in a political, military, and commercial View: intended to illuſtrate the relative Connections, and maritime Strength, of the Northern Powers. To which are added, Obſervations upon Egypt, and the Trade of India, as connected with the Baltic, or Red Sea. Tranſlated from a German Pamphlet, publiſhed at Berlin in April laſt. 8vo. Pp. 100. Debrett. London. 1801.

"THE Pamphlet of which a tranſlation is now ſubmitted to the public, is written," ſays the Tranſlator, in his Preface, "in ſupport of the Northern Confederacy, and in order to ſhew the policy as well as the facility of excluding this country from a commercial intercourſe with the Powers on the Continent. It has every appearance of having been publiſhed under the ſanction of the Pruſſian Government: It has been generally read, and with great attention, in the North of Europe. But, in the ſtate in which our affairs with the Northern Powers now are, this work would ſcarcely have appeared of ſufficient intereſt in this Country, had not the author, in the illuſtration of his argument, entered into particular details reſpecting the Trade of India and the importance of Egypt to France, as well as connected theſe topics with the Commerce of the Baltic, and the future proſperity of Denmark, Pruſſia, Sweden, and Ruſſia."

The Tranſlator's idea reſpecting the ſanction of the Pruſſian government, as far as we can judge from the contents of the book, is correct. The princi-

ples

ples, which the author labours to enforce, are the ſame which his Pruſſian Majeſty has promulgated to the world; and, in every part of the pamphlet, the moſt marked prejudice, leading to a frequent perverſion of facts, and a wilful deviation from truth, in every thing connected with the conduct of this country, is viſible. Of the juſtice of this obſervation a ſufficient proof is afforded in the following paſſage:

"Previous to this period, Bonaparte had landed in Egypt, after having made himſelf maſter of Malta in his way, and having, by eaſy victories and the more arduous taſk of civil organization, converted the ſhores of the Nile into a French province. All that Nelſon could accompliſh was the deſtruction of the French fleet before Aboukir; but by this victory he conſtrained the army of Egypt to become an army of heroes, and their exertions were crowned in the event with the moſt brilliant ſucceſs. The loſs of the fleet under Brueys operated not in the ſmalleſt degree to the diſadvantage of the undertaking; but when this military colony was reduced to the laſt extremity, after Bonaparte's return to Europe, and when General Kleber found himſelf obliged to enter into a capitulation with the Grand Vizir and Sir Sydney Smith, for the evacuation of the country,—Lord Keith refuſed his concurrence, and threatened to make priſoners of the French on their return, although they were provided with paſſports by the Vizir. Thus, was this colony again preſerved to France, becauſe the Engliſh were too eager to aggrandize themſelves, and too regardleſs of juſtice to take advantage of a moment which may never again occur. Their conduct at taking poſſeſſion of their Neapolitan forts is a ſimilar proof of the manner in which the Turkiſh think and act, and of the principles of juſtice and equity by which they are governed."

The author's prepoſſeſſion in favour of the French is here as evident as are his prejudices againſt Great Britain; and it leads him into the ſame errors. The idea of Lord Nelson having "conſtrained the army of Egypt to become an army of heroes" is as ridiculous as it is *ſo* to deſcribe one of the moſt brilliant, glorious, and deciſive naval victories, that ever was gained; as it is *faithleſs* to omit all notice of the diſgraceful defeat of this *Army of Heroes* by a handful of Britiſh Tars, and a few hundreds of Turkiſh troops, whom the author himſelf affirms to be as deſtitute of *valour* as of diſcipline!

Nothing can ſhow the badneſs of our enemy's cauſe more plainly than the pitiful ſhifts to which they have recourſe, to blacken our national character for honour and good-faith. Of the conduct of the late Miniſters reſpecting the Convention with Kleber, we have had too frequent occaſion to ſpeak to render it neceſſary to ſay one other word on the ſubject. But it remained for this anonymous calumniator to impute the refuſal to ſuffer the evacuation of Egypt by the French to a wiſh to aggrandize ourſelves; becauſe, it muſt appear manifeſt even to the moſt ſuperficial underſtanding, that our aggrandizement muſt have been beſt promoted by this very evacuation; and that we were only anxious to prevent it in order that our Allies in Italy might not be outnumbered by the French. In ſhort, a more ſignal inſtance of national magnanimity, honour, and good-faith could not have been ſelected than that which our author has choſen to exhibit as a proof of the violation of them all. The flippant remark reſpecting the Neapolitan forts is too contemptible for a comment.

The object of the French in the invaſion of Egypt is delineated with tolerable accuracy.

"When Bonaparte took poſſeſſion of Egypt, the French Republic was on the beſt terms with the Ottoman Porte; the enterprize was aimed ſolely at England

England, whoſe poſſeſſions in the Eaſt, which Tippoo Saib was already preparing to attack, were threatened from this quarter. At preſent no one can doubt that this alone was the original intention, and it is equally certain, that it was the true policy of the Porte (after tacitly opening this channel of trade to their old Allies, who had never diſputed the ſovereignty of Egypt), to aſſiſt the French in their progreſs to India; to ſhut the harbours of the Levant and the Red Sea to Britiſh ſhips; and, if neceſſary, at once to declare openly againſt England. But the very reverſe of this enſued. The Grand Vizir and Mufti, with whom the French had concerted their meaſures, were diſmiſſed; England acquired an aſcendancy in the Divan; Sir Sidney Smith, a Chriſtian (a circumſtance unheard of before), commanded the Muſſulman fleet; and General Koehler proceeded from Conſtantinople to the Grand Vizir's head-quarters, in order to organize troops whoſe valour was as little to be depended on as their fidelity. A nation that cannot rely on its own ſtrength, the weight of its name, and the bravery of its troops, will never deviate, with impunity, from the path of a wiſe, or a ſubtle policy. The ſafety of ſuch a nation depends on looking with a prophetic eye into futurity, and the ſooner its downfall is foreſeen, the flower, perhaps, will be its approach!

"*It was not till the Porte declared itſelf hoſtile to the French, that the latter adopted the reſolution of treating Egypt as a conquered colony.* At firſt they had fought againſt the Beys on behalf of the Sultan, but now they engaged them in their intereſt, and their footing in Egypt became ſtill more ſecure. The Grand Vizir has loſt a twelvemonth at Jaffa; the army by which, according to all accounts, he was kept in check, could not be attacked; the Fleets of Keith and Abercromby have continued in the Mediterranean to as little purpoſe; Kleber has fallen by the hand of an aſſaſſin; Menou has ſucceeded him in the command; and Egypt ſtill remains in the poſſeſſion of France.

"The original purpoſe for which the French took poſſeſſion of Egypt now recurs with double force, and if its attainment has been deferred, *the ſucceſs of the operation is not the leſs certain.* Though the Engliſh ſhould retain the Cape of Good Hope, where, if we may credit the public accounts, they are generally diſliked, they muſt hold India by a precarious tenure, as long as the French are in poſſeſſion of Egypt; and, where Tippoo Sultaun miſcarried the Mahrattas are more likely to ſucceed, as they are unqueſtionably, of all the Nations in the Eaſt, moſt feared by the Engliſh, and are the neareſt neighbours, and moſt dangerous rivals to the ſource of Britiſh political exiſtence in that quarter of the globe."

Our readers will perceive that the author is no more endued with the ſpirit of *prophecy* than the unhappy Turks whoſe ignorance he ſo deeply deplores; for the *certain ſucceſs* of the French army in Egypt has, moſt unfortunately for his prediction, already been converted into a *certain failure.* The aſſertion that the French did not at firſt treat Egypt as a conquered country, is one of the moſt impudent falſehoods which any writer has yet dared to pronounce. We ſhall now extract, for the information of our readers, the

"*Deſcription of the Sound, and adjacent Country.*

"The Sound is to the North, what the Straits of Gibraltar are to the South of Europe, and Elſineur and Helſingburg may be called the Northern Pillars of Hercules. It forms the communication between the North Sea and the Baltic.

"The

"The Sound is two miles and a half broad at the narroweſt part, where the ſand-banks on the Daniſh, and the Scheeren-rocks on the Swediſh coaſt, confine the channel ſo much, that men of war, of a great draught of water, can only paſs one after the other. The Danes have, from this circumſtance, been enabled to eſtabliſh a toll which brings in a conſiderable ſum, all ſhips that paſs Elſineur being obliged to pay this duty.

"Further to the eaſtward, particularly near Copenhagen, the Sound widens; but ſtill there is ſcarcely room for veſſels to manœuvre or fight, and the flotilla defending it, might receive great ſupport from the batteries aſhore.

"To proceed with our deſcription.

"Zealand, the largeſt of the Daniſh iſlands, is about 160 miles long, and 120 broad. The chief produce is barley, oats, and wheat. The paſture lands are very good, there are extenſive woods of oak and beech, and the lakes abound with fiſh. The beſt harbour is that of Copenhagen, the metropolis and royal reſidence, built on the oppoſite ſide of the ſtrait, between Zealand and the iſland of Amak, and celebrated for its excellent port, its convenient ſituation for trade. The city has a noble appearance from the ſea, and is about two miles in length, one mile and a half in breadth, and ſix miles in circumference. Some writers eſtimate the number of inhabitants at 85,000. others 100,000.

"In many of the ſtreets the canals are deep enough to admit large ſhips to come cloſe to the warehouſes, a circumſtance of the greateſt convenience to the merchants. There is an univerſity of ſome importance, (founded in 1478, by Chriſtian the Firſt, under the ſanction of Pope Sextus IV.) an academy for artillery and naval cadets, a ſociety of natural hiſtory, an academy for painting, royal ſocieties of ſciences, belles lettres, and ſurgery, a veterinary ſchool, a royal library, containing about 100,000 volumes, beſides a large one belonging to the univerſity; about fifty hoſpitals and poor-houſes, a very ſpacious exchange, and a fine arſenal. Among other excellent manufactories, one of beautiful porcelain, eſtabliſhed and carried on by F. H. Muller, an apothecary, deſerves particular notice. The round tower of the church of the Holy Trinity is reckoned a maſter-piece of architecture; it was built after a deſign of the celebrated aſtronomer Chriſtian Longomontanus: it is 150 feet high, and 60 feet in diameter, and the entrance is a ſpiral arch, ſo ſtrong and ſpacious as to admit a coach to aſcend to the top; an experiment which the Czar Peter the Great is ſaid to have made in 1719. Copenhagen enjoys the privileges of a free port, and carries on a conſiderable trade. In 1768 upwards of 3800 ſhips entered inwards, and about 3700 cleared outwards. That Copenhagen is a place of great ſtrength, both by nature and art, is evident from the three long and bloody ſieges it ſuſtained under Frederick I. Chriſtian III. and Frederick III. though the fortifications were then by no means in the ſtate they now are. As the town of Chriſtians-haven, built on the iſle of Amak, is generally comprehended with Copenhagen, this island may be noticed here. It is ſeventeen miles in length, by ſeven broad, and has a communication with the city by means of two bridges. The ſoil is uncommonly rich, and the iſland is conſidered as the garden and dairy of Copenhagen, to which the Amakers bring for ſale all kinds of vegetables, milk, butter, and cheeſe, in great quantities.

"Of the Daniſh towns within the Sound, the next in point of importance is Elſineur, built on the declivity of a mountain, directly oppoſite to Helſingburg, on the Swediſh coaſt. It contains from five to ſix thouſand

inhabitants

habitants, who derive great benefit from the number of people paſſing through the town from Sweden to different parts of Denmark, and ſtill more in conſequence of the toll that is levied from all veſſels paſſing the Sound, on which account each of the nations trading to the Baltic uſually have a conſul eſtabliſhed here. Chriſtian II. had an intention of ceding the town to the Dutch, but the inhabitants refuſed to comply with the order.

"To the ſouth of Elſineur is the important fortreſs of Cronenburg, begun by Frederick II. in 1577, and finiſhed in 1585. The fortifications are in the beſt order, and the guns command the Sound, which is here not more than a mile and a half over, for men of war dare not keep near the Swediſh ſhore on account of the ſhoals.

"Oppoſite Elſineur, on the Swediſh ſide, is Helſingburg, an old trading town, which is ſaid to have been built by the Helſingers, an ancient Gothic nation, and from them to have derived its name. Formerly it was commanded by a ſtrong caſtle, the remains of which are yet to be ſeen on an adjoining hill, but which was deſtroyed in the wars of the 17th century. Helſingburg, now an open town, conſiſting of about three hundred houſes, is defended by a ſingle battery, mounted with a few cannon; and the adjoining coaſt is ſo ſhallow, that large veſſels paſſing the Sound are obliged to keep on the Daniſh ſhore.

Landſcrona, another Swediſh town in the Sound, lies further to the ſouthward, and is a place of much greater importance, with an excellent harbour, ſtrongly fortified, and defended by a well fortified caſtle, built by the Daniſh Sovereign Chriſtian III. from the materials of a convent, on the ſcite of which it is erected.

But the moſt important poſſeſſion of the Swediſh monarchy within the Sound is Malmoe, a place of conſiderable trade. On the land ſide it is defended by ramparts, ditches, and baſtions; and towards the ſea, by the caſtle, and other ſtrong fortifications.

"The moſt important iſlands in the Sound are, 1ſt. Amak, which has been already deſcribed. 2d. Saltholm, a ſmall iſland belonging to the Danes, where there are excellent quarries of lime-ſtone, free-ſtone, and marble. This iſland is uninhabited, being overflowed in winter. 3d, Huen, or Ween, a fertile iſland, formerly an appendage of Zealand, but annexed to the Swediſh crown at the peace of Rotzchild. It was beſtowed by Frederick IId. on Tycho de Brahe*, the celebrated aſtronomer for the term of his life."

Throughout the reſt of the pamphlet, the rankeſt hatred of Great Britain is inceſſantly evinced; and this is, very conſiſtently, accompanied by panegyrics on the wiſdom and virtue of Buonaparte. The author very ſtrongly recommends our expulſion from the Eaſt, as the only ſure means of annihilating our trade and deſtroying our power. An alliance between the French and the Mahrattas is the notable project which he ſuggeſts for this laudable purpoſe which he ſeems to have ſo much at heart. In point of compoſition, whether we conſider the *matter*, or the *manner*, the pamphlet is truly contemptible; nor can we conceive what motive could induce a writer to ſubmit to the drudgery of tranſlating it.

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* "Brahe expended 12,000l. (a vaſt ſum in *thoſe* days) in building here two fine obſervatories, and furniſhing them with aſtronomical inſtruments; but left it with his family, from motives of chagrin, in 1537, and died at Prague, in Bohemia, in 1601. Theſe buildings are now a heap of ruins."

MISCELLANIES.

TITHES.

AFTER having concisely shewn, Sir, in a former Number, that Tithes are under the Christian dispensation of divine appointment, a consideration, which, of itself, ought certainly to supersede every other under a *Christian* Government, we will proceed, if you please, to examine some curious positions, in which the Hull Banker, no doubt, thinks himself strongly intrenched. Though he has, with great ingenuity, in consequence of his *profound* researches into antiquity, found out that one-fourth of the tithes only belong to the officiating clergy: yet, as he nearly acknowledges, at the same time, that they have been cheated, brow beat, or cajoled by commercial men out of the other three-fourths: for he intimates, truly, that the men of commerce have successfully resisted what he calls this tax upon their gains; and, as something may be reasonably deducted, too, for what the clergy lose by the *iniquity* of *banking*, we may consider this point as fully settled in *their* favour, and proceed to his attempt to prove "that tithes were less oppressive at, what he calls, their first *imposition*, than at present." In order to do this, he *asserts*, that "the burthen is according to the ratio of improvement;" that is, the richer we grow, the less able we are to pay tithes: the fact happens, however, I believe, to be the very reverse, for when the produce of a man's lands is worth twenty shillings, he can better afford to pay two shillings of it, than one out of ten, upon a supposition that his livelihood is near equally expensive in each case. This is exactly the circumstance which makes the income tax so much more oppressive upon men of two hundred a year, than it is in the higher gradations in the scale; and constitutes an evil in taxation, which ought long ago to have been remedied. I am aware, that my opponent, when pressed upon this point, will immediately change his ground, and advert to the greater expence the farmer is, at present, at in tillage: but, in the first place, upon a wide survey of the subject, this is not so easily proved; and, in the next, this expence is voluntary: and if the farmer does not think that it will be to his advantage, he will not incur it. He has likewise the same opportunity of making, with respect to all improvements, an agreement with the tithe-holder, which he has with the land-holder. But, Sir, this principle of agreements, or compacts, is the principle, in my opinion, upon which society hinges, without which, equity and liberty could not exist: in short, it is the foundation upon which the wisdom of God has determined that society should be constituted; and which, if it had been more attended to in this point of view, we should never have been pestered with the nonsense from the pens of Republicans, which we have lately met with. The Banker informs us, page 35, "that as the law now is, the farmer is compelled to pay the tithes of his labour."

Let us compare this with what he mentions, page 31, and see whether this comparison does not likewise invalidate his position, "that tithes were *less* oppressive at their commencement than at present." "It was directed, he says, by the British Legislature, that no man should undertake to guide a plough who could not make one; and that the driver should make the ropes for drawing the plough of twisted willows." Now, Sir, permit me to ask whether ancient or modern farmers paid greater tithes of their labour; and which of the two should you think the better able to pay tithes? Or even let me ask, whether the *Banker* who can impose upon

the

the public ſo far as to make his name attached to a little ſhred of paper, bring him in annually, the inetreſt of five, ten, or twenty thouſand pounds, which are not in exiſtence, is not as fit a perſon to pay *tithes* of his profits, as either of them? And, conſequently, Sir, if we can prove, as I believe we ſhall be able to do, that the revenues of the church want, in the aggregate, increaſing inſtead of diminiſhing, will it not be ſtrictly proper to recommend the *banking fraternity*, as very fit objects of notice to the *Miniſter* upon this occaſion? The reſult of our enquiry then ſeems to be, that as the Hull Banker profeſſes to be a very conſcientious man, I would adviſe him to conſult with Sir Charles Turner, one of the members for Hull, and ſome *grand jury* of *country gentlemen*, about the propriety of introducing a bill into Parliament to increaſe the revenues of the church in this ſnug way; and, ſurely, Sir, the complaints which we hear of the evils ariſing from our *increaſed paper currency*, will operate as additional arguments in favour of the ſcheme, I have the honour to recommend.

I remain your's, &c. &c.

W. A.

TO THE EDITOR.

SIR,

AS a work has lately appeared profeſſing itſelf to be a developement of facts relative to Chriſtianity, and which ſeems to me to call for an early notice, you will, perhaps, give to a few remarks upon it a place in your Review.

Having been more and more confirmed in the truth of Chriſtianity by a continued reſearch of many years, I was in hopes of ſome acceſſion to former evidence, ſome new developement of facts, which though I could not expect them to ſtrengthen, would extend it. Judge then of my ſurprize when I found a book, under ſuch a title, made the vehicle of the blaſphemies and the ſterile objections of folly, ignorance, and conceited ſcepticiſm.

An author who would attempt to controvert the received hiſtory of Chriſtianity muſt, at leaſt, have ſome portion of ſubtelty. This I acknowledge the author ſeems to poſſeſs, though with more truth than I imagine he was aware of, he preſumes *his work will be confined to the peruſal of his friends**. In order to controvert the Sacred Hiſtory, he labours to eſtabliſh the diſputed paſſage of Joſephus, in order, from an aſſociation with the ſubſequent account of Paulina, to overturn the credit of the beginning of the Goſpels of Matt. and Luke. From the ſtory of Paulina, the author would infer that this was the origin of the account of the miraculous conception. Now, Sir, I would infer directly the contrary for a very plain reaſon. The puniſhment of all who were concerned in the caſe of Paulina would be the moſt likely means of preventing the aſſertion of any thing which could have even a diſtant reference to it, did not the truth compel it. The character of Joſephus is at beſt but equivocal. A ſtrenuous aſſerter of the privileges of his nation, while concerned in its defence, when taken by Veſpaſian, he is no longer the ſame. The Romans are every where generous, noble, and humane; the Jews the moſt infamous of men. The language of the ſlave is in every page. To ſuch a man in ſuch a ſituation, if any aſſociation occurred, it was to pleaſe his maſters.

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* Preface.

maſters. The author thinks he was in his heart a Chriſtian. I can only ſay he was not worthy of the name, if he was ſo; and if he was not, he was an adverſary of the moſt pernicious kind, a temporiſer. In the developement, the author proves more, I imagine, than he wiſhed, as he proves that in the reign of Tiberius himſelf the Chriſtians acknowledged Chriſt as God. And though it is no eaſy matter to ſeparate the wheat from the tares this deſerves the trouble. Acknowledging that the ſtory of Thaumas was reported at Rome, and that Tiberius in conſequence of it propoſed a deification of Chriſt to the Senate; this Thaumas, who is expreſsly ſaid in the quotation of Plutarch, p. 250, to have been an Egyptian pilot, is, in 53 pages afterwards, transformed into a *Prieſt of Iſis* in order to make him one of thoſe who deceived Paulina; and what then? Was it ſo uncommon in Grecian or Roman Hiſtory to ſuppoſe ſuch intercourſe between women and gods? Certainly not. Beſides, Paulina had no child, that we know of. The introduction of a ſtory ſo little connected could have nothing to ſay to the former in common ſenſe. If Joſephus did not mean an alluſion, as he had made Veſpaſian his Meſſiah, the alluſion could only be that kind of impotent reflection which ſhews the malice and can do no more.

What I have more to ſuggeſt is merely an obſervation or two, after which I will beg leave to recommend the farther conſideration to your ſuperior abilities and ſagacity.

The author attacks the authority of the ſtatement of the birth of our Saviour. The miſtake is not, however, in St. Luke but in the author. The Evangeliſt ſays, a decree that the whole world ſhould be taxed was publiſhed by Auguſtus, and ſubjoins that the taxation firſt *took place* when Cyreſines was governor of Syria. This is ſtrictly true; Auguſtus *publiſhed the decree* in order to taxation, but *he did no more*. The *taxation itſelf* came on afterwards. As to the obſervations on the word οικουμενην they are beneath criticiſm.

The author thinks the murder of the children of Bethlehem too cruel for Herod. Did he never hear of an intention of the Roman Senate to murder all the children born within the year? If not, the following ſentence of Suetonius may inform him of it, as it was probably the recollection of ſuch a circumſtance that inſtigated Herod.

Auctor eſt Julius Marathus, ante paucos quam naſceretur (Auguſtus) menſes prodigium Thomæ factum publice quo denuntiabatur regem populo Rom: Naturam parturire: ſenatum exterritum cenſuiſſe *ne quis illo anno genitus educaretur*. Vita Auguſti. Cap. 94.

One more obſervation, and I have done. The Goſpel of St. Matthew ſays, our Saviour being born the Magi came to ſee him. From their going to Bethlehem, it is evident that he had not left that place, conſequently he was not many days old. Herod orders all under two years old to be killed, to be aſſured that Chriſt might not eſcape. Therefore, ſays the author, Chriſt was two years old at the time. The author then gueſſes that he ſtaid two years in Egypt, and from the two unfounded ſuppoſitions infers, as a certain concluſion, that the Evangeliſts are not correct as to the dates. The Evangeliſt ſays, Jeſus began to be *about* thirty years of age; the author diſlikes *about*, and to make his own account tally, he ſets down poſitively at thirty, what the Evangeliſt leaves undetermined, by an expreſſion which intimates *more or leſs*, which muſt be his meaning, as he ſays; Chriſt was born *about* the time, *in the days*, when the decree of Auguſtus went forth,

Thus far I have thought neceſſary to ſtate, and ſhall be happy if it will prevent, in any degree, the effect of ſuch idle objections, and am,

Sir, your humble ſervant,

CRITO.

The Jacobinism of Diſſenters.

IT is a very ſerious truth, that an extenſive part of the community are brought up, with a diſreſpectful opinion of all perſons who are entruſted with the executive part of his Majeſty's Government. They are taught it from their cradle, and have it confirmed from the pulpit. I dont know exactly how it may be in the metropolis, (though I ſuſpect they do not eſcape its virulence there) but I am ſure that in country places, the claſs of Diſſenters are the ſource of infinite miſchief. I paſſed my earlier years at a ſmall town in Eſſex, and being ſurrounded by them, had an opportunity of witneſſing an univerſal clamour againſt the conductors of public affairs, indeed ſo much ſo, that it was a rare thing to meet a man friendly to his country. The church was thinly attended while the whole country flocked in crouds to three meeting-houſes in ſo ſmall a place, to hear Jacobinical miniſters. I have heard in their aſſemblies, the conduct of government ſpoken of in the moſt abuſive terms, ſo rapid in that part of the country has the progreſs of French principles been. In large towns the rage is equally great, and the name of a diſaffected perſon, and that of a Diſſenter are generally ſynonimous.

Hence it muſt be ſuppoſed, that a great part of the riſing generation will acquire an almoſt inſtinctive hatred againſt the protectors of the public peace. It is really dreadfully wounding to the feelings of a zealous Briton, to ſee the ſage of diſaffection ſpread ſo much abroad, eſpecially amongſt the ignorant, and illiterate part of the community, with whom ſlippant plauſibility is ever ſure to gain ground, but how weak muſt they be who pride themſelves in ſuch converts; or if not weak, how wicked!! It is far from being my wiſh to create party animoſities, but at this time eſpecially, the ſpirit of jacobiniſm ſhould be ſeverely curbed, and a proper reſpect paid to thoſe who miniſter for our good. Formerly it was thought a crime "to ſpeak evil of dignities," but ſince the ſplendid ſyſtem of equality has been broached, all reſpect to this divine mandate has been deſtroyed; and blind ignorance has aſſumed the privilege of enlightened knowledge. We live in a country full of every bleſſing, and nothing but a peeviſh diſcontent and folly could tempt us to deſtroy the edifice, which our anceſtors with ſuch wiſdom erected; and while the faireſt parts of the world are ſinking into anarchy and corruption, may we poſſeſs fortitude enough to preſerve, unſtained, the virtue and honour of the Britiſh Empire.

Yours

A CONSTANT READER.

TO THE EDITOR.

SIR,

AS a veteran of the preſs, and of courſe no ſtranger to the frequency of typographical errors (where there is leſs excuſe for them than in the caſe of a periodical work, which muſt be publiſhed on a given day) I have never been led to carp at the errata in your very excellent publication. In general too, there is a reviſion of ſufficient accuracy in a ſubſequent Number, in ſtrict conformity to Dr. Johnſon's ſagacious rule.

"By

" By calm experience mend each error paſt,
And make each *month** a critic on the laſt.

But in your Review for the month of July, there is a miſtake, apparently ſo trifling, but really ſo ſerious, that it ſtrikes me as abſolutely neceſſary to be pointed out in a more prominent way, than by the common notice at the end of the laſt page of your Review. " It has been proved," you ſay (page 310) " by an anonymous writer of great learning, that no idea of introducing a perfect purity (ſic) into the Scottiſh Church had occurred till Mr. Melville's arrival from Geneva in 1574." I was aſtoniſhed at this conceſſion from ſo true a friend to the Church of England, its doctrines, its diſcipline, its pre-eminent dignity. On re-peruſing the paſſages, h wever, I diſcovered that it was falſe grammar, and this immediately led me to the typographical miſtake. I knew that you were too accurate and too claſſical to write " *a perfect purity*"—and I have corrected my own copy, by adopting the word PARITY; a meaſure which I recommend to all your Subſcribers; that the latent error may not be handed down to poſterity—and that the Church of Scotland, reſpectable as it may be on ſome accounts, may not be elevated on a falſe pedeſtal above her more excellent ſiſter.

Probably, as the word in queſtion, is the very laſt in the page, it eſcaped the wearied eye of your writer, from its extreme ſimilarity to that which was written by the reviewer of the article. Your's, &c.

DIGAMMA.

POETRY.

THE OLD ENGLISH GENTLEMAN.

CANTO THE FIFTH.

Meeting of the Demons adverſe to the Houſe of Andarton—their Machinations againſt the Heir—Jenny Jerkairs, *their principal Agent—her plot—communicated to her Brother* Neil Jerkairs.—Allan's *unexpected return from the Univerſity—melancholy Change in the Houſe and Family of Andarton.*

The DEMONS *adverſe to the Houſe of* ANDARTON.

" RUSH'd for the ſpirits of the rocks, who ſhare
The dreadful charge of peſtilential air,
Who, dipt in magic fire, fierce arrows waſt
With keener vengeance than the lightening's ſhaft,
Diſmantle, at their will, the ſylvan ſcene,
Lay bare the metals that a mountain vein,
And priſon the rude winds in caves, or urge
Their rapid eddies thro' the roaring Surge—
Who, as around them boils the foamy ſpray,
Inveſt Penolva with a crimſon ray—

— — — — —

Or blaſt Reſcorla's dale that wav'd with gold,
Where once the ſhepherd penn'd his nightly fold,
Or, with fell breath, pernicious mildew ſpread
Where ſweet Roſevallan pour'd its ſilver ſhade."

— — — — —

" Such was the throng; when midſt the myſtic gloom
Mounts into ether a tremendous dome:

* Day (original).

Denſe walls of radiated Pyrites glare;
Baſaltic columns ſhoot aloft in air,
And, mingled with columner cryſtals, riſe
To prop a Lava-roof that mocks the ſkies.
Lo, whilſt the Tufa-ſtone, the Pumice light,
In various fretwork trembles from the height,
The pavement, floods of molten bloodſtone lave,
And round each column wreathe a crimſon wave.
High-thron'd in granite, a Carne-ſpirit rear'd
His Agate-ſceptre proudly; whilſt appear'd
Circling his head, a ſtone-ring, azure-deep,
In which a yellow ſerpent ſeem'd to ſleep."

The FIEND *deſcribing the Creation of* JENNY JERKAIRS.

" A Cauldron bubbling blood that warm'd a wolf
He ſeiz'd; and flung it o'er a flaming gulf;
And blew a blaſt that fiends can only blow,
'Till all the red volcano roar'd below:
Then, in the vaſe a potent adder's tongue,
The brains and bowels of a thief he flung;
The ſpawn and entrails of two dozen ſnakes;
Of ſulphur hot from Erebus, fives flakes;
The ſtings of hornets, and the forked claws
Of owls; from female corpſes the ſhrunk jaws—
(Jaws, that in life were ſhrivell'd and worn ſharp
By pale detraction, ever prone to carp
On worth)—of rankeſt envy the black lips;
The venom that from toads the Nightmare ſips;
Then ſtirr'd the mixture, red with ſin and ſtrife;
And JENNY JERKAIRS, chattering, ſprung to life."

— — — — —

He ceas'd; and breath'd ſuch fine metallic fire
As mortals taſte, and tremble, and expire:
The grateful fragrance cleer'd the demon-rings;
And each glad genius clapp'd his ebon wings."

JENNY JERKAIRS, *inſpired by the Demon, and forming Plots againſt the Heir of Andarton.*"

" Her tongue now weary with its flippant play,
Pale on her pillow JENNY JERKAIRS lay;
Effuſing from her mouth the fumes of ſhrub,
The infernal nectar quaff'd by Beelzebub;
When, iſſuing from a ſable miſt, ſhe ſaw
A lurid hand her ſhivering curtain draw,
And, as ſhe felt a quick ſpaſmodic twitch,
View'd, ſlow emerging from his cloud of pitch,
A form more dreadful than the Theban ſphynx,
With bat-like wings, with eyes that mock'd the lynx;
And, as his tawny lips, of ſhrivel'd ſkin,
Swell'd, like a blauder, from the breath within,

In

In ſhort ſhrill ſhrieks ſhe heard, or ſeem'd to hear,
Accents, unmeet for other mortal ear."

— — — — —

" Struck with a thouſand ſchemes, the maid awoke,
Whilſt thro' deep clouds the ſtruggling moonbeam broke;
And, on her reſtleſs pillow as ſhe toſs'd,
By all the miſchiefs of the Gnome engroſs'd,
O'er her pock'd cheek, her tranſport caſt a gleam,
And fluſh'd with cruel fervors every ſeam."

ALLAN *returning from Oxford.*

" Such were the miſchiefs in each boſom ripe,
When, prompt to ſeize Andarton at a gripe,
As the pale wretch that flies the lightning-ſtorm,
The poor intriguers ſhrunk from—Allan's form!
How chang'd that form! By warring paſſions checkt,
No more he trod, with manly port erect.
Fled was that bloom, where, erſt, ſo ſweetly play'd
O'er his warm cheek the light pubeſcent ſhade!"

The Houſe and Family of ANDARTON *changed from what they were in Sir Humphrey's Life-time.*

" Now leſs disfeatur'd was the ſeat ſerene
Of harmony, Andarton's quiet ſcene.
Scarce, in his abſence, had the varying year
Thrice bloom'd and faded to the ſolar ſphere:
Yet Allan noric'd, with emotions ſtrange,
Through all the houſhold, a portentous change.
Where now, the Butler grey could Allan hail
Bent on his crutch, and ſtor'd with many a tale?
Where meet, in ſolitary wiſdom ſage,
That laſt-left relic of Sir Humphrey's age?
Alas! he hail'd, with treſſes ſilver-hoar,
That quaint hiſtorian and his ſtaff, no more.
Alas! where'er he turn'd, with ſickening ſighs,
He met the ſtare of cold or curious eyes—
Met the bluff groom, and dizen'd out with lace,
Pert lacqueys, ſtrangers to their Maſter's face;
And ſluts, that bruſh'd along and look'd aſkance,
Sly Gipſies, tutor'd by the girl from France;
And, where the glimmering wainſcot mourn'd the blaze
That o'er its pannels flung no friendly rays,
Where beam'd no look benignant, to impart
A ſocial ſpirit to the mantling heart,
Met the dark frown, and caught the inſulting tone,
The cold ſarcaſtic ſneer, from all but one!
Nor did his eye, with Rapture's glance ſurvey
The level walks that ſparkled to the day,
Where the green moulder on the gravel ſpread,
As gathering inſects form'd their earthy bed;

The lawn, that whilom lull'd the ruffled ſoul
In ſoft repoſe, upheav'd by many a mole,
Where now, thro' thiſtles, ſprung the ſeeded blade,
And trembling feſcue with the burdock play'd.
The mead, whoſe fount no more to radiance fleet
Down the young verdure pours a glittering ſheet,
Or parts its waters into ſilver threads
Where dark and ſullen vegetation ſpreads;
The grove, whoſe dark luxuriance from the beam
Now ſhut the moſſy ſward, the ſtruggling ſtream;
Where to the blooms along its margin born
The clear rill bluſh'd with every tint of morn!
And once, (how pleaſant at the cloſe of eve
Its tinklings ſweet) the cool romantic cave;
Where now the nettle thicken'd on the ground;
And ſpotted foxgloves hung their venom round!
Yet, unſuſpicious of the menaced ſtroke,
He hail'd, ſtill vigorous, every veteran oak;
Though, oft alarm'd, he liſten'd to the breeze
That bore odd murmurs from the ſobbing trees;
Inviſible as hoſtile Demons flew,
And Fays their cohorts into creſcents drew!
Yet, water'd by its old meandering rill
He hail'd each dale beneath the umbrageous hill;
And, heedleſs, there how far their foliage ſtray'd,
View'd the ſame aſpins ſhiver down the glade!
Though oft, when evening ſtill'd the glimmering air,
He ſaw ſtrange phantoms riſe and tremble there.
Now dart o'er all the marſh an azure ray,
Now ſulphrous glide, now purpliſh, faint away;
As many a valley-fiend, with treacherous aim,
Laugh'd, *as the viſion roſe and ting'd the* flame'!

HISTORY.

SUMMARY OF POLITICS.

WE had intended to enter much at large into a conſideration of the preſent moſt extraordinary and alarming ſtate of the European Continent, where they, whoſe peculiar duty it is to inſtil and to propagate ſound principles, and the neceſſity of an upright and honeſt conduct, into the minds of thoſe whom they are deſtined to govern, have themſelves imbibed principles, and adopted a line of conduct, at variance with every eſtabliſhed maxim of political integrity, and in direct hoſtility to all received notions of good faith and common honeſty among Princes; we had intended, we ſay, to enlarge on this momentous ſubject, but, having received a review of the political State of Europe from a Correſpondent, we ſhall lay that before our readers, inſtead of our own Summary, ſubjoining any remarks which may to us appear neceſſary or expedient.

TO THE EDITOR.

SIR,

HOWEVER much our opinions may on ſome points differ, I conclude that a ſhort review of the political State of Europe will not be unacceptable

ceptable to you or to your numerous readers. I ſhall, therefore, upon this preſumption, venture to proceed in detailing my ideas upon the relative ſituations of this country and of France, as far as regards the general peace of Europe.

That the Government of this country is ready to make peace, and has already manifeſted the moſt decided diſpoſition to attain that deſirable object, I have no doubt, and upon terms the moſt liberal to our enemies; though, by this, I do not mean to ſay, that they are not equally honourable to ourſelves, and ſuch as the nation hath a juſt right to expect from our multiplied ſucceſſes in every part of the world: I make this aſſertion without heſitation; for have we not been uniformly victorious in all our naval operations? And have we not made great and almoſt innumerable territorial conqueſts in all quarters?

In Aſia, and the Aſiatic ſeas, there is ſcarcely any thing left in the hands of our enemies worth our conſideration. France and Holland are driven out of, and diſpoſſeſſed of, their ſettlements on that continent; and we hold, in truſt, the Portugueſe and Daniſh eſtabliſhments. The Dutch have alſo loſt all their iſlands and poſſeſſions in the Aſiatic ſeas, except Batavia; and, beſides theſe acquiſitions, we and the native powers, our allies, have conquered, and now poſſeſs the whole kingdom of Myſore.

In Africa, we have obtained the extenſive and valuable ſettlement of the Cape of Good Hope, with the Iſland of Goree.

In South America, we poſſeſs the whole of the Dutch ſettlements, as well as all their iſlands and thoſe of France in the Charibean ſeas, except the French iſland of Guadaloupe. The extenſive and valuable Spaniſh iſland of Trinidada is alſo in our poſſeſſion; and ſo are the French iſlands of St. Pierre and Miquelon on the coaſt of North America.

In Europe, we have eſtabliſhed ourſelves, upon the little rocks of Marcou, even on the very coaſt of our implacable enemy. We have alſo ſubdued the iſland of Minorca, with the impenetrable rock and fortreſs of Malta; and, laſt of all, we have nearly, if not entirely, reconquered, for the Turk, the whole of Egypt, of which France had diſpoſſeſſed him, contrary to every principle that has hitherto governed the civilized world; for, under the maſk of friendſhip, Bonaparte attacked and overturned the Turkiſh authority, and, in its place, eſtabliſhed a government, compoſed of the diſcontented part of the natives, ſubſervient and modelled to his *will*.

This conduct, as far as regards Bonaparte individually, might, in ſome degree, be qualified, by conſidering him as merely the agent and inſtrument of his predeceſſors, the revolutionary, governors of France. Bonaparte's character is, however, now to be viewed in a very different light. Every act of the French nation muſt be placed to his account; for his *Will* is the *Law*.

That France wiſhes for and requires peace there cannot be a queſtion, and who will not admit, that the conqueſts ſhe has made, however much the principles which have actuated her in obtaining them may be deprecated, fairly entitle her to liberal conceſſions for herſelf and her allies; and that we have the means of granting them, there is not a doubt, in conſequence of our almoſt invariable ſucceſſes and innumerable conqueſts, without having any thing to aſk in return. For, after this long and arduous conteſt, there is not, at this time, one foot of Britiſh territory, in any quarter of the globe, poſſeſſed by our enemies. But to be indemnified, in a certain degree, for the expences we have incurred, and the unparalleled exertions, which this nation

has made, in ſupport of the civilized world, is only what is fair and juſt.

Beſides, as France extends her integral dominion, ſo ſhould we encreaſe and augment our colonial poſſeſſions and foreign ſettlements, not merely with a view to the individual intereſt and ſecurity of this country, but in order that, by a certain equality of power being thus preſerved, between the two nations, the reſt of Europe might not be left entirely at the *Will* and *Mercy* of France; which nothing but the balance, that Great Britain has kept in the ſcale, could have hitherto prevented. Therefore ſhould Europe ſurvive the deſtructive principles which influenced the French revolution, and which, in their fulleſt extent, appear, even at this moment, to govern Bonaparte, ſhe will have to owe her ſalvation, under Providence, to this happy, envied and proud iſland. Happy under all our burthens, compared with the reſt of mankind. Envied, of courſe, we muſt be for all the bleſſings we enjoy; and proud, we ought to be, of having preſerved, inviolate, our unrivalled conſtitution in Church and State; and of having, at the ſame time, prevented the reſt of Europe, melancholy as the ſituation of the continental powers appears to be, from being ſwallowed up by France and the deſtructive, anarchical principles which have, for theſe laſt ten years, governed her.

Experience and the examples, which France has exhibited to thoſe powers of Europe that may yet be conſidered as independent of her authority or her influence, might, it is fair to ſuppoſe, have taught them that their danger is increaſed by their connection with her. To her declared enemies ſhe oppoſes her force, and avows her deſtructive principles; but, to her friends, ſhe does what is tenfold worſe:—theſe, ſhe employs her addreſs to divide and diſtract, and, by her ſecret agents, her doctrines are infuſed throughout their dominions; and the very principles of Jacobiniſm appear to influence their actions.

If we look to Pruſſia, and the conduct of her miniſters, what is there to entitle that country to a more favourable conſideration than France. Was not Pruſſia amongſt the firſt to enter the liſts againſt France and her principles? And was ſhe not alſo the firſt who feceded and imbibed the very principles ſhe came forward to oppoſe? For what, but French jacobin principles, has governed her conduct ſince her pacification with that country? Has not Pruſſia, becauſe the King, our gracious Sovereign, took efficacious ſteps to repel the unjuſtifiable proceedings of the late Emperor of Ruſſia, and his Northern Allies, contrary to every juſt principle, ſeized on, and retained poſſeſſion of the Electorate of Hanover; and, at the very inſtant of this act of aggreſſion, his Pruſſian Majeſty's ſubjects were received and treated, in all the ports of the Britiſh empire, as thoſe of the moſt favoured nation.

But it is not here only, that the conduct of the Pruſſian government is reprehenſible. For, if it be poſſible, it is doubly ſo by the declaration * that has been made by M. Von Dohm to the Chapter of Munſter, and by that of the Pruſſian Ambaſſador to the Miniſters, from the States of the Empire, at the Court of Vienna, wherein they ſay, "That his Pruſſian Majeſty is determined to de-

* The Chapter of Munſter did, however, on the 9th inſtant, in defiance of theſe Declarations of Pruſſia and France, proceed to the *election* of a Prince Biſhop, and have choſen the Arch Duke Anthony, a brother of the Emperor; a little time will, therefore, ſhew what ſteps his Pruſſian Majeſty and the Chief Conſul will take to annul this election, or whether they will, for the preſent, paſſively accede to it.

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clare null any election that may be made to the vacancy occaſioned by the death of the Elector of Cologne, till the ſeventh article of the peace of Luneville is carried into effect, though it ſhould even be ſanctioned by the Chief and Head of the Empire, according to the forms of the conſtitution that have hitherto held thoſe States together compoſing the German Empire." Theſe proceedings have been ſupported by a note of the French miniſter Talleyrand, to the Diet of Ratiſbon, in which the French government expreſs themſelves to the ſame effect. Are not theſe acts of Pruſſia truly jacobinical? And are they not worthy even of France herſelf? It is eſtabliſhing an *imperium in imperio*, and muſt ultimately lead, without ſome new and extraordinary events occur, to the utter deſtruction of both Pruſſia and Auſtria. Indeed, the ſubtle policy of Bonaparte, has ſo completely enveloped them, that he has been enabled, at *Will*, to play them off againſt each other. The want of integrity in their miniſters has afforded him the opportunity to do this, and thereby to make mankind believe that monarchs and their governments are actuated by the ſame principles which govern France; and that it is only from ſelf-intereſt, that they openly oppoſe them.

At one period Bonaparte holds out to Auſtria the Electorate of Bavaria as an indemnity for her hereditary provinces in the Low Countries, and the other ſacrifices which ſhe made to France at the peace of Campo Formio. At another, he offers to Pruſſia the Electorate of Hanover, and the ſecularization of the Eccleſiaſtical States to counterbalance the influence of Auſtria, the chief and head of the empire. He has but little difficulty in perſuading Pruſſia, that the ſecret views of Auſtria were to cruſh her riſing power; and, whenever it may be expedient for him to hold out new lures to Auſtria, he will, with equal facility, perſuade Her that the ſubverſion of the German conſtitution, and the ſubjugation of the power of Auſtria were the ſole objects of Pruſſia.

Thus are theſe two great powers influenced in their proceedings towards each other, by the crafty policy and deſtructive principles which govern Bonaparte and modern France;—a fatal infatuation ſeems to have ſeized them, and heaven only knows where it will ſtop.

If the internal ſcenes of anarchy and horror, which have been exhibited in France, during the whole courſe of the Revolution, are not ſufficient to warn them of their danger, have they not before them the melancholy example of Savoy, of Genoa, of Tuſcany, of Naples, of Venice *, of Holland, and even of the free and innocent Swiſs, all of whom have, by the arms and principles of France, been ſubdued and ſubverted.

To this diſmal picture may be added, the once great and proud, but now fallen and degraded monarchy of Spain, which is only ſuffered to bear a ſemblance of regal authority, becauſe it anſwers Bonaparte's purpoſe better to keep it ſo at preſent, than entirely to ſubvert it.

It is true, that there is a king in Spain, but it is equally true, though not openly avowed, that the Conſul's brother Lucien, the French Ambaſſador at Madrid, is *Viceroy* over him. As a proof of this, has he not obliged the Spaniſh Monarch to declare war againſt Portugal? And has he not alſo diſallowed the peace which was concluded between the two powers, till farther conceſſions were made by Portugal? And has not Bon-

* In this Revolution, Bonaparte took care to make Auſtria the principal, after he had appropriated the Venetian fleet, and what moveable wealth he could collect, to the ſervice of France.

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aparte poſſeſſed himſelf of nearly the whole marine of Spain? In the port of Breſt he has fifteen Spaniſh ſhips of the line, which have been there ſince the ſummer of 1799; and has he not now taken poſſeſſion of the remainder that are in the port of Cadiz, amounting to, at leaſt, twenty ſail more, together with the forts and arſenal? What is Spain then but a province of France? And what can Portugal expect or hope to be, but annexed to this dependency? Bonaparte has, at this time, an army of near 40,000 men, either upon, or not very diſtant from, the frontier of Portugal, and ready at the ſhorteſt notice to overrun and pillage the whole of that country. Much moveable wealth he would undoubtedly find, and as his neceſſities are great; his demands will keep pace with them. Portugal muſt, therefore, go on in her conceſſions and ſacrifices, or truſt to the merciful kindneſs and forbearance of a French army. Bonaparte has evinced a double policy in his war with Portugal. He has not only brought that country to a ſituation which is truly deplorable, but he has, by getting an army into Spain, under the cloak of auxiliaries, poſſeſſed himſelf completely of the reſources and ſovereignty of that kingdom. It is therefore immaterial to him, whether the ſhadow of the monarchy remains or not, ſo long as HIS WILL is obeyed, and the Powers on the Continent can be led to believe that Spain preſerves her independence.

No man can ſuppoſe, that Bonaparte's forbearance proceeds from any principle of conſideration for the Spaniſh monarch, or his people, no! it is merely becauſe he has already almoſt all the advantages from *his vice-regal dominion* over that country, that he could derive from the adminiſtration of *pro-conſuls*, were Spain revolutionized into a ſiſter republic. Auſtria and Pruſſia might alſo, by ſuch a proceeding, be brought to ſee their approaching fate, and thereby be led to form that connection and co-operation, for their mutual defence and preſervation, which can alone preſerve their exiſtence, as monarchies, againſt the power and intrigues of France.

In this ſtate of wretched ſubmiſſion, are the Governments of Spain and Portugal, to the *veto* of the chief Conſul, whoſe wild ambition appears to keep pace with the ſucceſs that has attended the whole of his revolutionary Government. Indeed, the internal as well as external relations of France have aſſumed ſo very different an appearance, ſince Bonaparte has directed her councils and her forces, that the Government may now be conſidered as permanent, for it has not only been acknowledged by all the Continental Powers, but even by this country alſo.

Bonaparte, therefore, to fill up the meaſure of his ambition, is now, enriched as he is with the ſpoils and plunder of Spain and Portugal, contemplating the means of driving this country to accede to ſuch conditions for a pacification as he may think proper to dictate.

With this view, he holds out the *impracticable* threat of invading England, as a cover for his real intention; but whether he will ever be rath enough to make ſuch an attempt, time alone can diſcover. Of the reſult, however, ſhould the enterprize be made, there can be but one opinion, which is, that total diſcomfiture and deſtruction muſt fall upon thoſe unfortunate beings, who are employed in the expedition.

That Ireland is and has, during the whole of the war, been an object on which every Government in France, ſince the Revolution, have fixed their eyes, there is no doubt; but there are other great and important points, to which Bonaparte's attention is alſo directed, viz. Jamaica and the Brazils.

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In the event, therefore, of his not attacking Ireland, with his whole naval force, that is, with the Combined Fleet now in Breſt, and an army of at leaſt 25,000 men, the Brazils will be his firſt object, and, in that caſe, Ireland may probably only be threatened till the cloſe of the year 1802, when, if he be not content with the conqueſt of thoſe moſt productive and valuable Tranſatlantic Settlements, a grand attempt will be made to ſubdue it.

By the poſſeſſion of Portugueze America, Bonaparte would be more than doubly indemnified for the loſs of Egypt, admitting (of which there is ſo much probability) that we ſhall have diſpoſſeſſed him of it. For the wealth that France would derive from the produce of thoſe extenſive and fertile territories, beſides the new ſources which would ariſe for her manufactures muſt be incalculable.

The trade which Portugal now carries on, with thoſe and her African Colonies, is greater than that which any other European Nation (except Great Britain) maintains by means of its colonies. With regard to France, however, this obſervation can only be conſidered as applicable to her preſent ſituation, as every body knows that, previous to the Revolution, ſhe employed, in her commercial intercourſe, with her poſſeſſions in St. Domingo alone, more tonnage (and nearly double the number of ſeamen) than Great Britain did with the whole of her Weſt India Iſlands, Jamaica included; conſequently, when her additional trade with Guadaloupe, Martinique, St. Lucie, &c. were put into the ſcale, her Weſt India commerce muſt be far greater than that of this country.

This conſtituted the principal ſource of her *mercantile marine*, and from this branch of her navigation, was her *military marine* chiefly formed. Her Levant trade was alſo more conſiderable than that of this country, but it did not contribute, in any great degree, towards ſupplying the means of manning her fleet. In any other branch of navigation, France certainly was not a rival of this country.

Indeed, it is owing to the wonderful extent and magnitude of our mercantile marine, that we are, at this moment, enabled to maintain our ground, and thereby prevent the entire ſubverſion of every eſtabliſhment in Europe. The various branches of our navigation and commerce may be arranged under the following heads, viz. The entire coaſting trade of the United Kingdom, the Fiſheries at home, the Newfoundland Fiſhery Trade, the Greenland Fiſhery Trade, the South Whale Fiſhery Trade, which is now become very conſiderable; the Coal Trade, the Baltic and Eaſt Sea Trade, the Portugal Trade, the Mediterranean and Italian Trade, the African Trade, the Britiſh American Trade, and the trade to the United States, together with the Eaſt and Weſt India Trade; in which various branches of navigation there are collectively employed and regiſtered, according to the moſt unqueſtionable authority, * 17,295 Britiſh veſſels, amounting in burthen to 1,666,481 tons, and navigated (allowing one man for every 12 tons) by 138,873 men. This is by far the greateſt *mercantile marine* that ever belonged to any one nation; and from this grand ſource our *military marine* is conſequently ſupplied. France has ſo fully felt the effect of this, that ſhe will exert every effort to reduce our maritime power and commercial proſperity. It was, indeed, with this view, that ſhe poſſeſſed herſelf, by the moſt unjuſtifiable means, of Egypt, and the

* See Lord Liverpool's Introduction to his Diſcourſe on Neutral Navigation, page 21.

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ſame principles will induce her to attack the Brazils, which, with 12 or 14 ſail of the line, a few frigates, and ſhips armés en flute, and 12 or 14,000 men would become an eaſy and certainly a moſt valuable conqueſt.

The riches, extent, and population of the country would, in a very few years (ſay 25) render it of more value to France, than all her foreign poſſeſſions united. It would alſo give her, either, directly or indirectly, the command of the whole of Spaniſh America, whether the Spaniſh monarchy was *ſuffered* to exiſt or not. And it would further enable her to interrupt, if not to command, in a very material degree, our Eaſt India trade in any future war, as well as afford her the means of carrying on offenſive operations againſt our poſſeſſions in that quarter, by collecting, at the Brazils, her naval and military forces deſtined for ſuch ſervice. Excluſive of theſe conſiderations, we ſhould be deprived of the great benefit, which we now derive from the friendly reception we experience from the Portugueſe governments at St. Salvador and Rio di Janeiro, where our Eaſt India trade conſtantly touch to refreſh their crews and take in water, and where every accommodation is afforded them.

The ſtate of the Portugueſe colonial governments is, however, ſuch, that, like the colonies of Spain, the natives are ready to receive, with open arms, the firſt foreign force that ſhall preſent itſelf, with profeſſions of alleviating their burthens and meliorating their condition.

Should Bonaparte, therefore, be determined upon making an attempt on the Brazils, and ſucceed in attaining the point of attack in ſafety, there cannot be a doubt, but that he will, as uſual, have recourſe to the expedient of making the people revolt againſt their government, and thereby render them *eſſentially* inſtrumental in ſubverting the Portugueſe authority, and in eſtabliſhing that of France in its ſtead.

That miniſters have foreſeen this intention there cannot be a doubt, and that our gallant and truly diſtinguiſhed Admiral, who now commands, with the moſt unremitting zeal and attention, the fleet off Breſt, will do all that human power is capable of, to counteract and defeat all the enemy's projects, is moſt certain. But the moment for the departure of this, or any other expedition, will be, when the equinoctial weſterly gales ſhall have driven our fleet into port, and the Breſt fleet ſhall be enabled, by the firſt change of wind, to put to ſea, before the Britiſh fleet can have had time to reſume its ſtation; or when, by a ſtrong eaſterly gale, our fleet may be driven ſo far from the land, that, under cover of a dark night, or thick weather, the enemy may make their eſcape before it be aſcertained that they have left their port. Under all theſe circumſtances, the ſituation of Portugal is, at this time, truly critical, and the intereſts of this country are ſo much connected with her fate, that we are, from imperious neceſſity, called upon, not only to take the moſt effectual ſteps to ſerve and protect our unfortunate ally, but to counteract thoſe probable views of the enemy, which would ſo immediately tend to accompliſh her ruin, and, at the ſame time, promote the proſperity and aggrandiſement of France, to the prejudice of the maritime and commercial intereſts of this country.

Whatever, therefore, may be Bonaparte's views, a little time muſt develope.

If he obtains poſſeſſion of the Brazils, Portugal ceaſes to be an *independent ſtate*, and will again become a province of Spain; both of theſe countries will then be ſubject to France.

To avert this threatened evil, appears to be an object of the greateſt importance to this nation, and that it will be prevented, there cannot be a doubt,

doubt, if the military reſources of the country, conſidering the complicated and almoſt innumerable ſervices, upon which our troops are now employed and divided, will admit of it. At all events, it ſeems abſolutely neceſſary, in order to prevent the Brazils from falling into the hands of France, that the operations of the enemy ſhould, in ſome way or other, be anticipated.

Whether naval protection alone will be fully adequate to this purpoſe, may be a matter of conſideration; but that it would go far towards fruſtrating the intention of the enemy, there can be but little doubt. And if other preſſing and important ſervices would admit of allotting *ten* ſail of the line, with a proportionate number of ſhips of the inferior claſſes (for much would depend upon a proper diſpoſition of the laſt mentioned veſſels, to communicate early intelligence of the approach of an enemy) where could ſuch a force be better employed, than in protecting thoſe valuable colonies againſt our inveterate enemy? It would be vanity in Bonaparte to think of, or pretend to, carry on hoſtilities againſt this country, without he could ſucceed in this project, or in that of an invaſion of Ireland, or the conqueſt of Jamaica, unleſs, indeed, he were to renew his continental war, and could ſubdue and ſubvert all the powers around him: for the whole of his eſtabliſhments, civil, military, and marine, are now and have been, for near theſe laſt twelve months, maintained and ſupported by the reſources of France, and the *comparatively* ſmall aid which he may have derived from the finances of Spain, and the contributions of Portugal.

This was not the caſe when Bonaparte was carrying on a ſucceſsful continental war; then his armies were not only ſubſiſted, paid, and cloathed by the produce, contributions, and plunder of his enemies, but he was conſtantly deriving aid, to the public treaſury, from the countries in the poſſeſſion of his troops. It is true, that he has provided for the ſupport of a part of his army by ſending troops into Spain and Holland, which ſubjugated countries muſt ſubſiſt, cloath, and pay them; and he farther compels Spain, though on the verge of national bankruptcy, to keep up the whole of her naval eſtabliſhment at his diſpoſal. Indeed, it is now almoſt entirely in his poſſeſſion, for excluſive of the diviſion of the Spaniſh fleet that is now in Breſt Water, the remainder of the marine of Spain, that is on this ſide the Atlantic, is taken poſſeſſion of by the French Admiral Truguet, and is now equipping in the Port of Cadiz under his direction and command. Whether Bonaparte has ſent any perſon to ſeize on the diviſion of the Spaniſh fleet at the Havannah is not yet avowed; but, if credit may be given to public report, there is every reaſon to conclude that the late ſudden change in the marine department at the Havannah, and the diſgrace of the principal perſons holding authority and command in it, was only a preparatory ſtep to the transferring of the Fleet to the authority and diſpoſal of the Chief Conſul.

The Fleet of Portugal will alſo fall into his hands, if the Portugueſe do not provide for its ſafety, by giving orders to the reſpective commanders of their different ſhips, upon an emergency, to place themſelves under the protection of Great Britain, or provi[illegible]onally to join any Britiſh force for the defence of their Colonies.

The firſt ſtep, towards this meaſure, to be taken by the Portugueſe Government, is to ſend from Europe the whole of their naval force that may be now in Portugal, and to collect it at the Brazils, where it might con-

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tribute to the defence of thoſe colonies, and be farther from the graſp of the Conſul.

The fleet of Holland, he has taken, with the country, already under his protection, and every exertion is making, at his inſtance, to get that fleet ready for ſea. The Dutch have certainly made great efforts to reſtore their marine, and have, notwithſtanding the very great loſſes they have ſuſtained, during the preſent conteſt, (for we have taken no leſs than 25 ſail of the line and 31 frigates from them) now a force of not leſs than 12 ſail of the line, nearly in a ſtate to proceed to ſea. Whether the Conſul will employ this force, after it ſhall be all collected in the Texel, (which is his firſt object with it,) in conveying a French army to Ireland, for the invaſion of that country, or whether he will permit the Dutch to indulge themſelves with the idea of reconquering the Cape of Good Hope or their South American Settlements, with French auxiliaries, is a matter of mere ſpeculation. But that he will oblige them to riſk their fleet in ſome hoſtile attempt againſt the intereſts of this country, and with a view to his own aggrandizement, there cannot be a doubt. Whatever may be their ſucceſs, the whole of the advantages will be placed to the account of France, as the conqueſts will be made by her troops, and conſequently retained in their poſſeſſion; while, on the other hand, defeat or capture would reſt and fall entirely upon the Dutch.

It is neceſſary now to recur once more to the ſituation of Portugal.

It may be ſaid by Bonaparte, and undoubtedly it will be ſaid by him, that, in the event of our taking any ſteps for the defence and preſervation of the Brazils, they were undertaken with the acquieſcence of Portugal, and that ſuch a proceeding, on her part, could not but be conſtrued into a violation of the peace that has lately been concluded between France and Spain and Portugal: and that, therefore, nothing ſhort of the diſſolution of her Government, and the plunder of the kingdom ſhould ſatisfy him.

It may, however, be aſked, whether our forbearance, to ſecure theſe valuable colonies (the Brazils) from the power of France, would retard, for one moment, the fate of Portugal. No! certainly not! For, if Bonaparte were to ſucceed in obtaining poſſeſſion of them, Portugal would, to tranquillize the apprehenſions of Spain, for the ſafety of her own South American poſſeſſions, be inſtantly annexed to her as a province, and the Portugueſe Monarchy diſſolved.

The fate of the Mother Country, by this argument, appears to be decided, but although ſhe may again ſink into a Province of Spain, ſtill might her poſſeſſions in the Brazils* be ſecured to the Houſe of Braganza, by our

* The ſea coaſt of the Portugueſe Settlements, is reckoned to be 2000 miles. Its boundaries are the rivers of the Amazons and the Plata. The chief products of the country are the fineſt ſugars, tobacco, indigo, Ipecacuanha, hides, balſam of copaibo, and Brazil wood. The trade is very great and increaſing yearly, owing, in ſome degree, to its proximity to the coaſt of Africa and the Portugueze Settlements there, from whence they import into the Brazils between 40 and 50,000 Slaves annually. Amongſt the principal imports into Portugal, from thoſe valuable colonies, are 20,000 hides and near 4,000,000 in gold. The returns are of great importance to this country, not a 50th part being the produce or manufacture of Portugal.

our anticipating the enemy in his hoſtile attempts againſt them, and we ſhould thereby be enabled to reſtore, to that Illuſtrious Houſe, its royal authority in the Kingdoms and Provinces which are at preſent ſubject to the dominion of Portugal in South America, and, by the emigration of the loyal part of the Portugueſe nation with their Prince, would ſoon become, under a wiſe ſovereign, one of the greateſt nations in the world. Whereas, as long as the ſeat of Government ſhould remain in Europe, even admitting that Portugal ſhould ſtill exiſt as an independent State, it muſt always be conſidered, comparatively with the nations around it, as a weak and inſignificant power.

This is the light, in which I have ſeen and conſidered the proceedings and intentions of Bonaparte, and in this view of the ſtate of things, it is ſcarcely poſſible to entertain any reaſonable hope of peace. This object however, ſo generally deſirable, might very probably be accompliſhed by the conjoint mediation of the Emperors of Germany and Ruſſia, ſupported by the whole of their forces, put *under the ſole and entire command of that great, illuſtrious, exemplary, and moſt diſtinguiſhed* Prince and General the Arch-Duke Charles of Auſtria, who is at length placed, by his Auguſt Brother, the Emperor, at the head of his Majeſty's Councils, for which elevated ſtation, his high rank and reſplendent talents ſo amply qualify him.

Without this powerful interference on the part of their Imperial Majeſties, or ſome extraordinary and unforeſeen event, a continuation of hoſtilities, between this country and France appears, at preſent, to be inevitable.

I am, Sir,

AMICUS.

The picture which our correſpondent has here drawn of the preſent ſtate of Europe, a picture rather ſoftened in all its features than exaggerated in any one of them, is ſuch as muſt fill with alarm every mind that can reflect ſeriouſly on the ruin which now threatens the civilized world; or feel properly for the almoſt inevitable conſequences of a ſituation of public affairs, without a parallel in the hiſtory of the European world.

Two grand objects preſents themſelves to the obſervant mind, to heighten this picture, all lamentable as it is. The rebellion, which has recently broken out in the Turkiſh territory in Europe; the inſurrections in *Boſnia* and *Dalmatia*; the continuance of PASWAN OGLOU's revolt, and the ſeizure of the important fortreſs of Belgrade, by the rebellious Janiſſaries. Theſe revolutionary movements, inſtigated, encouraged, and directed by French Emiſſaries, conſtitute one of the formidable objects to which we allude. The other, on which our correſpondent has touched but ſlightly, and not with that ſerioufneſs which its importance unqueſtionably deſerves; is the immenſe ſtanding army, of the French quartered on Independant States, and by them, excluſively, paid, and maintained, without a

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gal. Amongſt the principal are the Britiſh woollens and hardwares. For a particular and concile deſcription of the Brazils ſee a work, entitled "An Account of the European Settlements in America," ſaid to be written by the late Right Honourable Edmund Burke, and publiſhed by Dodſley, Pall-Mall,

ſixpence

Expence of expence to the Republic. This army, very lately, amounted to 175,000 men!—With ſuch a body of troops ſo diſpoſed, what ſecurity has Europe, for the maintenance of her tranquillity or the preſervation of her independence? What eaſy means does ſuch an army ſupply for kindling the revolutionary flame in every part of the Cabinet, for the eaſy ſubverſion of every Government, and for the prompt deſtruction of every throne?—This object alone, we ſhould think, and ſo, in any former period, would every wiſe Stateſman have thought, conſtitutes an obſtacle ſufficiently powerful to preclude the poſſibility of peace.

As to the *permanence* of the preſent Government of France, we will admit that the *appearance* of it is ſuch as to juſtify the Britiſh Miniſtry, all circumſtances conſidered, to enter into a negociation with it. But they know little of its nature, and ſtill leſs of the individual on whoſe life its continuance eſſentially depends, who really ſuppoſe that it poſſeſſes any one principle of ſtability; excepting only the uncertain ſupport of the army, to whoſe bayonets it is indebted for its exiſtence.

Such is the ſuſpicion which perpetually haunts the mind of this gloomy tyrant, that, whenever, he grants a *private* audience, he is guarded by two *Mamelukes*, with drawn ſabres, and ſecured againſt the too near approach of the perſon admitted to the honour of a conference, by a partition in the room, with an aperture in the centre, from the oppoſite ſides of which the converſation is holden!—All his actions, all his movements, betray the ſame ſuſpicion, and are marked by ſimilar precautions.

Had *Moreau* who poſſeſſes the confidence of the troops in a much greater degree than BUONAPARTE, and who is, moreover unſtained by the crimes which ſtamp his rival with infamy indelible, been endued with an ambitious and enterpriſing ſpirit, he would, long ſince, have hurled the Conſul from his throne. How, then, can that Government be ſuppoſed *permanent*, which naturally depends on the exiſtence of an individual, which itſelf depends on the abſence of that ſpirit in another, the exertion of which would, in a moment, deſtroy him? But the whole of Europe is in ſuch a critical and precarious ſtate at this moment, as ſeems to portend ſome near and dreadful exploſion. Certain it is, that things cannot long remain as they are; if peace be not ſpeedlily concluded, and in the preſent ſituation of affairs, its concluſion is an event extremely improbable, the flames of war will, in all probability be extended from one extremity of Europe to the other.

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